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ART. I. *Lord* Teignmouth's *Memoirs of Sir William Jones.*

[*Article concluded from pp.* 225—236.]

WE very much approve the plan adopted by the noble author of this work, in making the subject of it in a great degree his own historian, by means of the correspondence which he maintained with various friends; and the letters which passed between him and several learned foreigners,—Count Reviczki, Schultens, Bayer, and others,—are eminently interesting. To Count R., who had complained to him of the turbulence which he had witnessed at a Middlesex election, Mr. Jones thus replies:

'If I were not a sincere lover of truth, and averse from all dissimulation, I should lament that our capital has fallen under your inspection in these times of turbulence and distraction, when the liberty of my country, so universally celebrated, has degenerated into unbridled licentiousness, not to say outrage. The original form of our constitution is almost divine;—to such a degree, that no state of Rome or Greece, could ever boast one superior to it, nor could Plato, Aristotle, nor any legislator, even conceive a more perfect model of a state. The three parts which compose it are so harmoniously blended and incorporated, that neither the flute of Aristoxenus, nor the lyre of Timotheus, ever produced more perfect concord. What can be more difficult than to devise a constitution, which, while it guards the dignity of the sovereign and liberty of the people, from any encroachment by the influence and power of the nobility, preserves the force and majesty of the laws from violation, by the popular liberty? This was the case formerly in our island, and would be so still, if the folly of some had not prompted them to spur on the populace instead of holding them in. I cannot therefore restrain my indignation against *Wilkes*, a bold and able, but turbulent man, the very torch and firebrand of sedition; but what can be said in defence of the honour and consistency of some of our nobility, who, after having given him their countenance and support, shamefully deserted and betrayed him.

'If you wish to obtain more accurate information respecting our laws and customs, I recommend to your perusal Smith's Treatise on

the English Constitution, and the Dialogue of Fortescue in praise of the Laws of England. Thomas Smith was the English ambassador in France in the reign of Elizabeth, and his work is in Latin, and not inelegantly written. To Fortescue's little tract we may apply the words of Xenophon, to the Teleboas, "it is not large, but beautiful." He was Chancellor of England under Henry the VIth, and was compelled by the distractions of the times, to take refuge with his pupil Prince Edward in France, where, in an advanced age, he composed his little golden dialogue. These books will convince you that our laws are framed with the greatest wisdom, and that as Pindar, quoted by Plato in his Gorgias, says,

'Sov'reign o'er all, eternal Law
On Gods and Men imposes awe,
And justice, strengthen'd by her hand
O'er all exerts supreme command.'

'When I reflect on our constitution, I seem as it were to contemplate a game at chess, a recreation in which we both delight. For we have a king whose dignity we strenuously defend, but whose power is very limited; the knights and rooks, and other pieces, have some kind of resemblance to the orders of nobility, who are employed in war, and in the management of public affairs; but the principal strength is in the pawns or people; if these are firmly united they are sure of victory, but if divided and separated, the battle is lost. The motions of all, as in the game of chess, are regulated by fixed laws: lastly, when I consider myself, I seem like a spectator, contemplating for his mere amusement the two parties at the game; but if it ever should be my lot, to be concerned in the administration of affairs, I will renounce gain and popularity, and pursue one object, and one only, to preserve our beautiful constitution inviolate.'

Mr. Jones's literary enthusiasm is apparent from a letter which he wrote about this time to Lady Spencer, detailing the particulars of his visit to Forest-hill, situated within three miles of Oxford, which had been the residence of Milton during the three years that followed his first marriage; and where Mr. J. discovered the original scene described in a most beautiful passage in ~~the~~ L'Allegro.

'The poet's house was close to the church, the greatest part of it has been pulled down, and what remains, belongs to an adjacent farm. I am informed that several papers in Milton's own hand, were found by the gentleman who was last in possession of the estate. The tradition of his having lived there is current among the villagers: one of them shewed us a ruinous wall that made part of his chamber, and I was much pleased with another, who had forgotten the name of Milton, but recollected him by the title of The Poet.

'It must not be omitted that the groves near this village are famous for nightingales, which are so elegantly described in the Penseroso. Most of the cottage windows are overgrown with sweet-briars, vines, and honey-suckles, and that Milton's habitation had the same

same rustic ornament, we may conclude from his description of the lark bidding him good-morrow,

> ' Thro' the sweet-briar, or the vine,
> Or the twisted eglantine :'

for it is evident, that he meant a sort of honey-suckle by the eglantine; though that word is commonly used for the sweet-briar, which he could not mention twice in the same couplet.

' If I ever pass a month or six weeks at Oxford in the Summer, I shall be inclined to hire and repair this venerable mansion, and to make a festival for a circle of friends, in honour of Milton, the most perfect scholar, as well as the sublimest poet, that our country ever produced. Such an honour will be less splendid, but more sincere and respectful, than all the pomp and ceremony on the banks of the Avon.'

Writing to the same noble person from Paris, he says :

' While Mrs. Poyntz staid at Lyons, I made an excursion to Geneva, in hopes of seeing Voltaire, but was disappointed. I sent him a note with a few verses, implying that the muse of tragedy had left her ancient seat in Greece and Italy, and had fixed her abode on the borders of a lake, &c. He returned this answer : " The worst of French poets and philosophers is almost dying; age and sickness have brought him to his last day; he can converse with nobody, and entreats Mr. Jones to excuse and pity him. He presents him with his humble respects." But he was not so ill as he imagined; for he had been walking in his court, and went into his house just as I came to it. The servants shewed me somebody at a window, who they said was he; but I had scarce a glimpse of him. I am inclined to think that Voltaire begins to be rather serious, when he finds himself upon the brink of eternity; and that he refuses to see company, because he cannot display his former wit and sprightliness.'

The conduct of Voltaire on this occasion, together with his reception of Mr. Gibbon on another, does not very well agree with the accounts given of the veteran's politeness to strangers. To persons of rank, or of established fame, or to those who had influence in considerable French circles, he was of easy access : but it seems that he did not want reserve when young candidates for distinction requested permission to offer him their homage. He perhaps thought that our hero ought to have approached him with more form; and that he should have come furnished with letters of introduction, and not have presumed to claim admission to him as a fellow votary of the muses. Be this as it may, the simple tale sufficiently exposes the incivility of the Frenchman, while it is much to the credit of the visitor that he suffers no censure on it to escape his pen. We have often suspected that the critical severity of Gibbon on Voltaire might have been caused by the slight treatment which the former experienced from the old wit.—In the course of this

letter, the shocking accident of the night of the fire-works at Paris is mentioned; and at the close of his epistle, the writer tells her Ladyship, that 'in the midst of all the disasters of the fire-works, the Mareschal de Richlieu was in such a panic, that he got out of his carriage, and screamed out, Est-ce qu'on veut laisser perir un Mareschal de France? N'y a-t-il personne pour secourir un Mareschal de France?—This will be an eternal joke against him!—'

As evidence of the wide range which Mr. Jones took in literature, we cannot omit to mention a translation from the original of a Chinese poem, which was very antient in the time of Confucius, and which he forwarded at this period from Paris to his friend Reviczki. The subsequent passage also discloses the diversity of his pursuits, and shews with what a critical eye he surveyed the writings of others:

'From the terms (says Lord T.) in which Mr. Jones speaks of the tragedy of Soliman, in one of his letters, it appears, that he was considerably advanced towards its completion; and from the mention which he afterwards makes of it, in another to Reviczki, it would seem that it was actually finished, but I have in vain attempted to discover any traces of it. The preface to Soliman, written by Mr. Jones, has been communicated to me, but does not appear sufficiently correct for publication. He notices in it the custom of poets to send abroad their pieces with prefatory discourses calculated to mislead the taste or judgment of their readers, and exemplifies the remark, by reference to Dryden, La Motte, and Corneille. Of Dryden, he observes, that having composed tragedies in rhyme, he thought it necessary to prepare the public for so novel an attempt by telling them in his advertisements, that every tragedy should be written in rhyme; that La Motte purposely violated the unities of the Drama; while Corneille preserved them with an exactness approaching to affectation; and that each endeavoured in a prefatory discourse to prove himself alone in the right. He disclaims all idea of imitating a conduct, which he pronounces absurd and useless, and contents himself with a few hints on the principles which had directed him in the composition of the tragedy.'

About this period, he quitted the Spencer family, and entered himself at the Temple. He did not, however, at once relinquish his Oriental studies, but was occupied for some time in finishing, and preparing for the press, several productions on which he had been employed in preceding years.

In a letter to Count Reviczki, who had admonished him not to neglect the pleasures which were becoming at his time of life, he replies in terms that will give our readers a farther insight into his character:

'Do not imagine that I despise the usual enjoyments of youth; no one can take more delight in singing and dancing than I do, nor in the moderate

moderate use of wine, nor in the exquisite beauty of the ladies, of whom London affords an enchanting variety; but I prefer glory, my supreme delight, to all other gratifications, and I will pursue it through fire and water, by day and by night. Oh! my Charles, (for I renounce all ceremony, and address you with ancient simplicity) what a boundless scene opens to my view; if I had two lives, I should scarcely find time for the due execution of all the public and private projects which I have in mind.'

In the same letter, he mentions an epic poem which he intended to write, and which his biographer thus describes:

'The plan of it was sketched during his residence at Spâ, in July 1770. The original manuscript has been preserved; and I am enabled to communicate it to the public. The subject of the poem was the supposed discovery of our island by Tyrian adventurers, and he proposed to exhibit, under the character of the prince of Tyre, that of a perfect king of this country; a character which he pronounces the most glorious and beneficial of any that the warmest imagination can form. It represents (to quote his own words) the dangers to which a King of England is necessarily exposed, the vices which he must avoid, and the virtues, and great qualities, with which he must be adorned. On the whole, "Britain Discovered" is intended as a poetical panegyrick on our excellent constitution, and as a pledge of the author's attachment to it; as a national epic poem, like those of Homer, Virgil, Tasso, and Camoens, designed to celebrate the honours of his country, to display in a striking light the most important principles of politics and morality, and to inculcate these grand maxims, that nothing can shake our state, while the true liberty of the subject remains united with the dignity of the sovereign, and that in all states, virtue is the only sure basis of private and public happiness.'

Mr. Jones also speaks of a Turkish history which he had at this time nearly finished; and,

'In the commencement of 1774, he published his Commentaries on Asiatic Poetry. This work was received with admiration and applause by the Oriental scholars of Europe in general, as well as by the learned of his own country. It was perhaps the first publication on Eastern literature, which had an equal claim to elegance and erudition. This work was begun by Mr. Jones in 1766, and finished in 1769, when he was in his twenty-third year; but with the same solicitude which he had exhibited on other occasions, to lay his compositions before the public in the greatest possible perfection, he had repeatedly submitted the manuscript to the examination and critical remarks of his learned friends.'

Dr. Parr, in a letter to Mr. Jones, thus delivers his opinion of the above work:

"I have read your book De Poesi Asiatica with all the attention that is due to a work so studiously designed, and so happily executed. The observations are just and curious, and equally free from

indiscriminate approbation, licentious censure, and excessive refinement.

" Through the hurry of the first composition, the same expression frequently occurs, and sentences begin in the same manner, and now and then two words are improperly combined.

" These inaccuracies are very rare and very trifling. On the whole there is a purity, an ease, an elegance in the style, which shew an accurate and most perfect knowledge of the Latin tongue. Your Latin translations in verse gave me great satisfaction. I am uncommonly charmed with the idyllium, called Chrysis. The flow of the verses, the poetic style of the words, and the elegant turn of the whole poem, are admirable.

" On the whole I have received infinite entertainment from this curious and learned performance, and I look forward with pleasure, to the great honour such a publication will do our country."—

' At the conclusion of the Commentaries (says Lord Teignmouth) we find an elegant address to the Muse, in which Mr. Jones expresses his determination to renounce polite literature, and devote himself entirely to the study of the law. He was called to the Bar in January 1774, and had discovered, as he writes to an intimate friend, that the law was a jealous science, and would admit no partnership with the Eastern muses. To this determination he appears to have inflexibly adhered for some years, notwithstanding the friendly remonstrances and flattering invitations of his learned correspondents.'

The very learned Schultens, in a letter to our countryman, thus remonstrates with him on his desertion of literature: ' As sincere a lover as yourself of the Muses, how much I regret their unhappy lot, that whilst they have so few admirers, one of their most distinguished votaries should be seduced from their service by the discordant broils of the bar. Do they not then possess such charms and graces as to merit a preference to others who have no portion but wealth and honour? Is not their beauty so attractive, their dress so elegant and enchanting, as to fascinate their admirers to a degree, which makes them despise all others, and feel no delight but in their society?' To this expostulation, we add the reply of Mr. Jones, though long, because it displays to us the views that led him to the important step which he had taken, and announced to the world:

' I am highly gratified by your father's and your approbation of my Commentaries, and I acknowledge the kindness of your friendly and polite expostulation in telling me that you cannot bear to see me desert the cause of literature. But, my friend, the die is cast, and I have no longer a choice; all my books and manuscripts, with an exception of those only which relate to law and oratory, are locked up at Oxford, and I have determined for the next twenty years at least, to renounce all studies but those which are connected with my profession. It is needless to trouble you with my reasons at length for this determination, I will only say,

say, that if I had lived at Rome or Athens, I should have preferred the labours, studies, and dangers of their orators and illustrious citizens, connected as they were with banishment and even death, to the groves of the poets, or the gardens of the philosophers. Here I adopt the same resolution. The Constitution of England is in no respect inferior to that of Rome or Athens; this is my fixed opinion, which I formed in my earliest years, and shall ever retain. Although I sincerely acknowledge the charms of polite literature, I must at the same time adopt the sentiment of Neoptolemus in the tragedy, that we can philosophize with a few only, and no less the axiom of Hippocrates, that life is short, art long, and time swift. But I will also maintain the excellence and the delight of other studies. What, shall we deny that there is pleasure in mathematics, when we recollect Archimedes, the prince of geometricians, who was so intensely absorbed in the demonstration of a problem, that he did not discover Syracuse was taken? Can we conceive any study more important, than the single one of the laws of our own country? Let me recall to your recollection the observations of L. Crassus and Q. Scævola on this subject, in the treatise of Cicero de Oratore. What! do you imagine the goddess of eloquence to possess less attractions than Thalia or Polyhymnia, or have you forgotten the epithets which Ennius bestows on Cethegus, the quintessence of eloquence, and the flower of the people? Is there a man existing who would not rather resemble Cicero, whom I wish absolutely to make my model, both in the course of his life and studies, than be like Varro, however learned, or Lucretius, however ingenious as a poet? If the study of the law were really unpleasant and disgusting, which is far from the truth, the example of the wisest of the ancients, and of Minerva herself, the goddess of wisdom, would justify me in preferring the useful olive to the barren laurel.

'To tell you my mind freely, I am not of a disposition to bear the arrogance of men of rank, to which poets and men of letters are so often obliged to submit. Accept this friendly reply to your friendly expostulation, and believe my assurances that I entertain the highest value for your esteem, of which I have received so many proofs. I most anxiously expect your dissertation. May the Almighty prosper your labours, and particularly your laborious task of Meidani. May the most learned Scheidius persevere with resolution in compleating the gigantic work, which he meditates. I admire his most laudable industry, but after the fate of Meninski, (I do not speak of his works, but of his fortunes) no prudent man (for he that is not wise to himself is wise to no end) will venture to expose his vessel to the perils of shipwreck in so uncertain a sea. The work is worthy of a king, but the expense of it will require the revenue of a king.'

We now behold this delight of scholars, this wonder of the age, transformed into a young lawyer, and taking his seat on the back-benches of Westminster-Hall:—we see the man on whom the compliments of all the learned men of Europe, and

of several even of those of Asia, had been bestowed, sitting obscure and unnoticed in the noisy forum, while declamation and assurance bear away distinction and wealth. This degradation, however, is temporary; and the perseverance and sound judgment of Mr. Jones hereafter raise him to higher consideration, and to a wider sphere of utility, than he could ever have reached had he cultivated letters alone.

During the period in which Mr. Jones practised at the Bar, the particulars of his life are more generally known than others, and his publications are such as entered into a wider circulation; we shall therefore pass over this interval without any detail. Few are ignorant that he was amused by Lord North with promises of conferring on him, what had become the great object of his wishes, a seat in the supreme court at Calcutta; and that he obtained it under the administration of Lord Lansdowne, through the interference of Lord Ashburton. A short time previously to his departure for the East, he married the present Lady Jones; who, it appears from the volume before us, has never ceased to exhibit every proof of deep affection for the illustrious partner of her life; as well as of that anxious solicitude for his fame, which shews that she was worthy of an alliance which, while it lasted, was not less happy than honourable. She was the daughter of Dr. Shipley, Bishop of St. Asaph; a most pious, benevolent, and liberal minded prelate, whose elegant compositions furnish some of the most perfect models of a good style that are to be found in our language.—Mr. Jones was also knighted, on taking leave of his native country.

Of his reception in India, and his feelings on his arrival there, we have this account from Lord Teignmouth:

'His reputation had preceded his arrival, which was anxiously expected, and he had the happiness to find, that his appointment had diffused a general satisfaction, which his presence now rendered complete. The students of the Oriental languages were eager to welcome a scholar, whose erudition in that branch of literature was unrivalled, and whose labours and genius had assisted their progress; while the public rejoiced in the possession of a magistrate, whose probity and independance were no less acknowledged than his abilities.

'With what rapture he himself contemplated his new situation, may be more easily conceived than described. As a magistrate of the supreme court of judicature, he had now that opportunity which he ever ardently desired, of devoting his talents to the service of his native country, and of promoting the happiness of the community in which he resided; while the history, antiquities, natural productions, arts, sciences, and literature of Asia, opened an extensive and almost boundless field to his enquiries. He was now placed

placed amidst a people, whose pretensions to antiquity had hitherto eluded research, and whose manners, religion, and customs, still retained the same characteristic peculiarities, by which they were originally distinguished. Time, who spreads the veil of oblivion over the opinions and works of mankind, who annihilates empires and the records of their existence, had spared the doctrines and language of the followers of Brama, and amidst the ravages of conquest and oppressions of tyranny, seemed to protect with parental care some of the earliest monuments of his reign. The Hindoos in fact presented to the observation of Sir William Jones, a living picture of antiquity; and although the colouring might be somewhat faded and obscured, the lineaments of the original character were still discernible by the most superficial observer, whilst he remarked them with discrimination and rapture.'

It is known to our readers that Sir Wm. Jones had been in India but a very short time before he instituted the Asiatic Society, and began the study of the Sanscrit.

'His reflection (we are told) had before suggested, that a knowledge of this ancient tongue would be of the greatest utility, in enabling him to discharge with confidence and satisfaction to himself, the duties of a judge; and he soon discovered, what subsequent experience fully confirmed, that no reliance could be placed on the opinions, or interpretations of the professors of the Hindu law, unless he were qualified to examine their authorities and quotations, and detect their errors and misrepresentations. On the other hand, he knew that all attempts to explore the religion or literature of India, through any other medium than a knowledge of the Sanscrit, must be imperfect and unsatisfactory; it was evident, that the most erroneous and discordant opinions on these subjects, had been circulated by the ignorance of those who had collected their information from oral communications only, and that the pictures exhibited in Europe, of the religion and literature of India, could only be compared to the maps constructed by the natives, in which every position is distorted, and all proportion violated. As a lawyer, he knew the value and importance of original documents and records, and as a scholar and man of science, he disdained the idea of amusing the learned world, with secondary information on subjects which had greatly interested their curiosity, when he had the means of access to the original sources. He was also aware that much was expected by the literati in Europe, from his superior abilities and learning, and he felt the strongest inclination to gratify their expectations in the fullest possible extent.'

In 1788, he obtained the sanction of the government of India, then administered by Lord Cornwallis, to that magnificent undertaking, the digest of Hindu and Mohammedan law. We have already stated that the compilation was executed under his superintendence and direction, and translated by him as it advanced. Alluding to this work in a letter to Dr. Price, he says, 'We have twenty millions (I speak with good information,)

tion,) of Indian subjects, whose laws I am now compiling, and arranging, in the hope of securing their property to themselves, and their heirs. They are pleased with the work, but it makes me a very bad correspondent.' On another occasion, he observes, 'I am engaged in superintending a complete system of Indian laws; but the work is vast, difficult, and delicate; it occupies all my leisure.' Though Sir William did not live to complete this grand enterprize, we are happy to learn from his biographer that it has been since terminated.

Lord Teignmouth appears laudably anxious to satisfy his readers that Sir William Jones was a sincere Christian. His early declarations on this subject are such as might have induced a suspicion that he was of the sect of Newton, Locke, and the Unitarians: but the expressions in his later performances are consonant to the doctrines of our national church; and there is no doubt that he was as firm in his belief of the Christian religion, as he was steady in his observance of its precepts.

Lady Jones had left India on account of her health, some time before the death of her invaluable husband:

'The few months (we are told) that were allotted to his existence after the departure of Lady Jones, were devoted to his usual occupations, and more particularly to the discharge of that duty which alone detained him in India, the completion of the digest of Hindu and Mahommedan law. But neither the consciousness of acquitting himself of an obligation which he had voluntarily contracted, nor his incessant assiduity, could fill the vacuity occasioned by the absence of her, whose society had sweetened the toil of application and cheered his hours of relaxation. Their habits were congenial, and their pursuits in some respects similar: his botanical researches were facilitated by the eyes of Lady Jones, and by her talents in Drawing; and their evenings were generally passed together, in the perusal of the best modern authors in the different languages of Europe. After her departure he mixed more in promiscuous society; but his affections were transported with her to his native country.

'On the evening of the 20th of April 1794, or nearly about that date, after prolonging his walk to a late hour, during which he had imprudently remained in conversation, in an unwholesome situation, he called upon the writer of these sheets, and complained of agueish symptoms, mentioning his intention to take some medicine, and repeating jocularly an old proverb, that "an ague in the spring is medicine for a king." He had no suspicion at the time, of the real nature of his indisposition, which proved in fact to be a complaint common in Bengal, an inflammation in the liver. The disorder was, however, soon discovered by the penetration of the physician, who after two or three days was called in to his assistance; but it had then advanced too far to yield to the efficacy of the medicines usually prescribed, and they were administered in vain. The progress of the complaint was uncommonly rapid, and terminated fatally on the 27th

of April. On the morning of that day his attendants, alarmed at the evident symptoms of approaching dissolution, came precipitately to call the friend who has now the melancholy task of recording the mournful event: not a moment was lost in repairing to his house. He was lying on his bed in a posture of meditation, and the only symptom of remaining life was a small degree of motion in the heart, which after a few seconds ceased, and he expired without a pang or groan. His bodily suffering, from the complacency of his features and the ease of his attitude, could not have been severe; and his mind must have derived consolation from those sources where he had been in the habit of seeking it, and where alone in our last moments, it can ever be found.'

Of Sir William's wonderful philological attainments, we have this summary:

'In the short space of forty-seven years, by the exertion of rare intellectual talents, he acquired a knowledge of arts, sciences, and languages, which has seldom been equalled, and perhaps never surpassed. If he did not attain the critical proficiency of a Porson or a Parr in Grecian literature, yet his knowledge of it was most extensive and profound, and entitled him to a high rank in the first class of scolars, while as a philologist he could boast an universality in which he had no rival. His skill in the idioms of India, Persia, and Arabia has perhaps never been equalled by any European; and his compositions on Oriental subjects display a taste which we seldom find in the writings of those who had preceded him in these tracts of literature. The language of Constantinople was also familiar to him, and of the Chinese characters and tongue, he had learned enough to enable him to translate an ode of Confucius. In the modern dialects of Europe, French, Italian, Spanish, Portuguese, and German, he was thoroughly conversant, and had perused the most admired writers in those languages. I might extend the list by specifying other dialects which he understood, but which he had less perfectly studied *.'

'* The following is transcribed from a paper in the hand-writing of Sir William Jones.

'LANGUAGES.

'Eight languages studied critically:
English, Latin, French, Italian,
Greek, Arabic, Persian, Sanscrit.

Eight studied less perfectly, but all intelligible with a dictionary:
Spanish, Portuguese, German, Runick,
Hebrew, Bengali, Hindi, Turkish.

Twelve studied least perfectly, but all attainable:
Tibetian, Pâli, Phalavi, Deri,
Russian, Syriac, Ethiopic, Coptic,
Welsh, Swedish, Dutch, Chinese.
Twenty-eight languages.

'In another memorandum, he mentions having read a grammar of the Russian and Welsh.'

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We wish that our limits would allow of our making liberal extracts from the estimate of the talents, character, and attainments of Sir William Jones, as sketched by his noble biographer; which we regard as deserving of eminent praise, and as being not less creditable to the feelings than to the understanding and impartiality of the writer. We must, however, content ourselves with one or two, with which we shall close this article:

'In the first charge which Sir William Jones delivered to the grand jury at Calcutta, he told them, that he aspired to no popularity, and sought no praise but that which might be given to a strict and conscientious discharge of duty, without predilection, or prejudice of any kind, and with a fixed resolution to pronounce on all occasions what he conceived to be the law, than which no individual must suppose himself wiser. His conduct as a judge was most strictly conformable to his professions: on the bench he was laborious, patient, and discriminating: his charges to the grand jury, which do not exceed six, exhibit a veneration for the laws of his country, a just and spirited encomium on the trial by jury, as the greatest and most invaluable right derived from them to the subject, a detestation of crimes, combined with mercy towards the offender, occasional elucidations of the law, and the strongest feelings of humanity and benevolence. By his knowledge of the Sanscrit and Arabic, he was eminently qualified to promote the administration of justice in the Supreme Court, by detecting misrepresentations of the Hindu or Mahommedan laws, and by correcting impositions in the form of administering oaths to the followers of Brahma and Mahommed. If no other benefit had resulted from his study of these languages, than the compilation of the digest, and the translation of Menu and of two Mahommedan law tracts, this application of his talents to promote objects of the first importance to India and Europe, would have entitled him to the acknowledgments of both countries. Of his studies in general it may be observed, that the end which he always had in view, was practical utility; that knowledge was not accumulated by him, as a source of mere intellectual recreation, or to gratify an idle curiosity, or for the idler purpose of ostentatiously displaying his acquisitions; to render himself useful to his country and mankind, and to promote the prosperity of both, were the primary and permanent motives of his indefatigable exertions in acquiring knowledge.

'The inflexible integrity with which he discharged the solemn duty of this station will long be remembered in Calcutta, both by Europeans and natives. So cautious was he to guard the independence of his character from any possibility of violation or imputation, that no solicitation could prevail upon him, to use his personal influence with the members of administration in India, to advance the private interests of friends whom he esteemed, and which he would have been happy to promote. He knew the dignity, and felt the importance of his office, and convinced that none could afford him more ample scope for exerting his talents to the benefit of mankind, his ambition never extended beyond it. No circumstance occasioned his

his death to be more lamented by the public, than the loss of his abilities as judge, of which they had had the experience of eleven years.'—

'His intercourse with the Indian natives of character and abilities was extensive: he liberally rewarded those by whom he was served and assisted, and his dependants were treated by him as friends. Under this denomination he has frequently mentioned in his works the name of Bahman, a native of Yezd, and follower of the doctrines of Zoroaster, whom he retained in his pay, and whose death he often adverted to with regret. Nor can I resist the impulse which I feel to repeat an ancedote of what occurred after his demise; the pundits who were in the habit of attending him, when I saw them at a public *durbar*, a few days after that melancholy event, could neither restrain their tears for his loss, nor find terms to express their admiration at the wonderful progress which he had made, in the sciences which they professed.'—

'In the pleasing office of delineating his virtues, my regret for his loss has been suspended, but will never be obliterated; and whilst I cherish with pride the recollection that he honoured me with his esteem, I cannot cease to feel and lament that the voice to which I listened with rapture and improvement, is heard no more.

'As far as happiness may be considered dependant upon the attainment of our wishes, he possessed it. At the period of his death, by a prudent attention to economy, which never encroached upon his liberality, he had acquired a competency, and was in a situation to enjoy dignity with independence. For this acquisition he was indebted to the exertion of his talents and abilities, of energies well directed, and usefully applied to the benefit of his country and mankind. He had obtained a reputation which might gratify the highest ambition: and as far as human happiness is also connected with expectation, he had in prospect a variety of employments, the execution of which, depended only on the continuance of his health and intellectual powers. I shall not here enlarge upon the common topic of the vanity of human wishes, prospects and enjoyments, which my subject naturally suggests; but if my reader should not participate that admiration which the memory of Sir William Jones excites in my mind, I must submit to the mortification of having depreciated a character, which I had fondly hoped would be effectually emblazoned by its own excellence, if I did but simply recite the talents and virtues which conspired to dignify and adorn it.'

Among other curious matters, which are to be found in the Appendix, is a full developement of the plan of the history of the Turks, already mentioned as one of the literary projects on which Sir William Jones intended to have employed himself; an undertaking which, to use his own words on another occasion, it would require the best part of the life of such men as live in these degenerate days to execute: since it would be necessary for the person who entered on it to add to a thorough knowlege of the language of Turkey, and a residence of some time

time in the country, a deep acquaintance with the Persic and Arabic languages. It clearly appears that this would be a most important service to literature; and we hope that some aspiring candidate for literary fame may be induced, by the perusal of Sir William Jones's essay on the subject, to attempt the execution of this task.

We have spoken strongly on the extraordinary merits of Sir William Jones, and we have extracted copiously from the contents of this interesting publication: but words are scarcely sufficient to express our feelings on the former subject, and our limits do not admit of complete gratification in the latter respect; to the volume itself, therefore, we must finally refer the reader who desires more ample satisfaction.

Jo.

ART. II. *Letters on Silesia,* written during a Tour through that Country in the Years 1800, 1801; by his Excellency, John Quincy Adams, then Minister Plenipotentiary from the United States to the Court of Berlin; and since a Member of the American Senate. Embellished with a new Map. 8vo. pp. 400. 8s. Boards. Budd. 1804.

A PREFATORY advertisement informs us that the author of these letters is the eldest son of the late President of the United States of America, and that they were originally addressed to the writer's brother, without any view to publication: but, at the request of some gentlemen of competent taste and judgment, they were allowed to be printed in the *Port Folio*, a miscellaneous paper which is published at Philadelphia. They are now collected, and arranged under two divisions; the first containing a Journal of the Tour, and the second a political and statistical View of Silesia. As that country is very imperfectly known to most English readers, it may be reasonably expected that we should sketch an analysis of the present publication, and extract from it such passages as may help to convey some idea of its merits.

Taking his departure from Berlin, on the 17th of July, 1800, Mr. Adams prosecuted his route by *Frankfort on the Oder*, *Grünberg*, *Sprotau*, *Hirschberg*, the *Riesengebirge*, *Landeshut*, *Schweidnitz*, *Glatz*, *Frankenstein*, *Breslau*, *Liegnitz*, *Lauban*, *Dresden*, and *Leipzig*.

Without dragging our weary steps over the flat and sandy tracts in the neighbourhood of Berlin, we may safely advance to those hills and agreeable spots of cultivation which enliven the approach to Frankfort. A pallid race of mortals, who live in wretched hovels, are thinly scattered over these regions.

The

The traveller's report of the manufacture of beet-sugar is by no means favourable:

'At one time,' says he, 'we were assured, beyond all doubt, that one mile square of beets would furnish sugar for the whole Prussian dominions. The question was submitted to a committee of the academy of Sciences, who, after long examination and deliberation, reported, that, in truth, sugar, and even brandy, might be produced from beets, and in process of time might be obtained in great quantities; but that, for the present, it would be expedient to continue the use of sugars and brandies, such as had been hitherto in use. Since this report, we have heard little or nothing of beet-sugar.'—

'The principal curiosity they shewed us was a specimen of the new sugar produced from the beet or turnip, which I have mentioned to you in a former letter. They have made here a few loaves of it, which in external appearance are equal to the very finest sugar from the cane; but it is neither of so close a texture, nor so sweet to the taste. They sent, about two months ago, two loaves of this sugar as samples to the King, who returned them a very gracious letter of thanks, and an elegant gold medal as a reward for their industry. The gentleman who accompanied us, and who is one of the directors of the Company, assured us it was impossible to make this sugar under double the price which that from the West Indies amounts to. From a quintal of the vegetable they can make only four pounds of fine sugar.'

In the short description of Frankfort, the most prominent feature is the nastiness of the Jews; in comparison with which, to adopt the writer's phraseology, the word *filth* conveys an idea of spotless purity. In conformity to the same terse vocabulary, his Excellency terms the deep sandy road to *Crossen*, 'the abomination of desolation.'—Crossen, with a population of 7000 inhabitants, is supported chiefly by the manufacture of broad cloth and the cultivation of the vine. The produce from the latter is extremely precarious: but the soil is little adapted to any thing else.

Mr. Adams, who seldom passes a manufactory of any kind unnoticed, paid his respects to the pottery at Bunzlau, where his curiosity was not wholly unrewarded. In the yard is a pot which contains nearly fifty bushels, is about twelve feet high, is hooped like a barrel, and is kept in a house fitted for its reception:

'But the greatest curiosities of Bunzlau are two mechanical geniuses by the name of Jacob, and of Hüttig, a carpenter, and a weaver who are next-door neighbours to each other. The first has made a machine, in which, by the means of certain clock-work, a number of puppets, about six inches high, are made to move upon a kind of stage, so as to represent in several successive scenes the passion of Jesus Christ. The first exhibits him in the garden at prayer, while the three apostles are sleeping at a distance. In the last

last he is shewn dead in the sepulchre, guarded by two Roman soldiers. The intervening scenes represent the treachery of Judas, the examination of Jesus before Caiaphas, the dialogue between Pilate and the Jews concerning him, the denial of Peter, the scurging, and the crucifixion. It is all accompanied by a mournful dirge of music; and the maker, by way of explanation, repeats the passages of Scripture which relate the events he has undertaken to shew. I never saw a stronger proof of the strength of the impression of objects, which are brought immediately home to the senses. I have heard and read more than one eloquent sermon upon the passion; but I confess, none of their most laboured efforts at the pathetic ever touched my heart with one half the force of this puppet-show. The traitor's kiss, the blow struck by the high priest's servant, the scourging, the nailing to the cross, the spunge of vinegar, every indignity offered, and every pain inflicted, occasioned a sensation, when thus made perceptible to the eye, which I had never felt at mere description.

'Hüttig the weaver, with an equal, or superior mechanical genius, has applied it in a different manner, and devoted it to geographical, astronomical and historical pursuits. In the intervals of his leisure from the common weaver's work, which affords him subsistence, he has become a very learned man. The walls of his rooms are covered with maps and drawings of his own, representing, here the course of the Oder, with all the towns and villages through which it runs; there the mountains of Switzerland, and those of Silesia, over both of which he has travelled in person. In one room he has two very large tables, one raised above the other; on one of them he has ranged all the towns and remarkable places of Germany, and on the other, of all Europe; they are placed according to their respective geographical bearings. The names of the towns are written on a small square piece of paper, and fixed in a slit on the top of a peg, which is stuck into the table. The remarkable mountains are shewn by small pyramidical black stones, and little white pyramids are stationed at all the spots which have been distinguished by any great battle or other remarkable incident. The man himself, in explaining his work, shews abundance of learning, relative to the ancient names of places, and the former inhabitants of the countries to which he points; and amused us with anecdotes of various kinds, connected with the lands he has marked out. Thus, in shewing us the Alps, he pointed to the spots over which the French army of reserve so lately passed, and where Bonaparte so fortunately escaped being taken by an Austrian officer; and then he gave us a short comment of his own upon the character and extraordinary good fortune of the First Consul. In a second room he has a large machine, representing the Copernican system of the universe: it is made in such a manner, as that the whole firmament of fixed stars moves round our solar system once in every twenty-four hours, and thus always exhibits the stars, in the exact position, relative to our earth, in which they really stand. Internally, he has stationed all the planets which belong to our system, with their several satellites, and all the comets that have been observed during the last three centuries. In a third room he has another machine exhibiting in different parts the various phases of

the moon; and those of Jupiter's satellites, the apparent motion of the sun round the earth, and the real motion of the earth round the sun.

'In his garret he has another work, upon which he is yet occupied, and which being his last labour, seems to be that in which he takes the most delight. Upon a very large table, similar to that in the first room, he has inlaid a number of thin plates of wood, formed so as to represent a projection of the earth upon Mercator's plan. All the intervals between the plates of wood designate that portion of the world which is covered with water. He has used a number of very small ropes of two colours, drawn over the surface in such a manner as to describe the tracks of all the celebrated circumnavigators of the globe. The colours of the ropes distinguish the several voyages from each other. To three of these great adventurers, who he thinks claim especial pre-eminence above the rest, Columbus, Anson, and Cook, he has shewn a special honour by three little models of ships, bearing their names, which are placed upon the surface of his ocean, in some spot of their respective courses. The names of all the other voyagers, and the times at which their voyages were performed, are marked by papers fixed at the points of their departure. Such is the imperfect description I can give you from a short view of the labours of this really curious man. He must be nearly, or quite seventy years old, and has all his lifetime been of an infirm constitution. But this taste for the sciences, he told us, was hereditary in his family, and had been common to them all, from his great-grandfather down to himself. His dress and appearance were those of a common weaver: but his expressive countenance, at once full of enthusiastic fire and of amiable good nature, was a model, upon which Lavater might expatiate with exultation. The honest and ingenious weaver, on our taking leave, made us smile by exclaiming, that now, if he could but have a traveller from Africa come to see his works, he could boast of having had visitors from all the four quarters of the globe.'

Hirschberg, with its adjoining linen manufactory and romantic hills, proved an interesting station to the journalist: but we cannot attend him on all his excursions among the mountains. His picture of the Silesian highlanders is far from flattering:

'Their houses are situated at such an elevation upon the mountains that the ground will produce nothing but grass, and they can raise nothing but cows, goats, and a few fowls. For six months in the year they are in a manner buried under the snow, and are cut off from all intercourse with other human beings. Their log huts are of a single story and a hay-loft; the floor below is divided into four apartments, one of which is a stable for their cattle, another their dairy, the third is the common dwelling-place of all the family, and the fourth a very small room for the reception of strangers: the family-room serves at once as kitchen, eating-room, and bed-room, and is heated with fires all the year round. There is a wide bench that goes all round the room, on which they sleep, for they have no beds, or, at most, one for the master and mistress of the house; and

if the strangers who pass the night there require soft beds, they must content themselves as well as they can with sweet hay, for straw is a luxury unknown to these virtuous patriarchs. As they have not this article for their cows to lie down upon, they keep their stables uncommonly clean, and generally make one of the streams which are so abundant upon the mountains run through them and through the dairy: but their cow-yard, in which all the manure is kept, is close upon the house, so that you nose it at a great distance upon your approach to the house; and by this community of the roof between the family and all the other cattle, so much filthiness arises, that it is scarcely conceivable how they can keep even their dairies clean. Of their persons they appear to take no concern at all, and are, of course, as dirty as any other peasants in the most wretched hovels of Europe. The houses are generally full of children, clad in no other garb than a coarse shirt; oftentimes stark naked, and loaded with vermin like the land of Egypt at the last of its plagues. Such is the condition of these venerable and blissful beings, whom we had heard extolled as the genuine children of nature - the true samples of mankind in the golden age. Their manners are varied, according to their individual characters; all are coarse, most of them disgusting, and some rude and insolent: as to their treatment of strangers, the only two by whom we have been entertained imposed egregiously upon us in their charges.'

Various interesting notices are communicated relative to the manufacture of linens, which we regret that we cannot insert without swelling this article to an immoderate bulk. We must also refer to the work for some judicious and discriminating strictures on the peculiarities of the mountain-towns and their inhabitants, as contrasted with those of the rest of Silesia. We shall, however, for the *entertainment* of our readers, present them with a repast in the house of Mr. Ruck, an eminent linen merchant at Landeshut:

'It was a formal dinner of thirty persons, according to the fashion of the country; we sat down soon after one, and rose from table just before six. The whole of this time is employed in eating; for the ladies and gentlemen all rose together, and there was very little wine drank. But as only one dish is served at a time, and in a dinner of three courses every dish must be handed round to every guest, the intervals between the dishes are of course very long; the usual time of sitting on such occasions, we are told, is about seven hours, but it was here abridged out of complaisance to us. After dinner we walked in the garden, and coffee was served in an arbour, where we sat some time and conversed. As evening came on, the company sat down to cards, and played until eleven, when a cold collation was served in another room. We were now permitted, as strangers, to return to our inn; but the rest of the company continued at their cards and the collation until half past twelve. This is the usual course of a great dinner in Silesia. The company consisted of the principal linen-merchants, and the Lutheran clergy of the place. Among them I found

I found men of agreeable manners and of considerable information, but none of them spoke any other language than German. In general throughout Silesia, speaking French is considered as an affectation of high life, and a sort of ridicule is cast upon it; so that many who are well versed in the language scruple at speaking it even with a stranger.'

In passing through the little town of *Gottesberg*, the industry of the women, boys, and girls, in knitting worsted stockings, suggested this reflection: 'Thus, upon almost every mile of our passage, we behold industry with a different, and always with an useful occupation. But it is always a great alloy to the satisfaction we receive from this prospect, that it is accompanied with that of wretchedness. The poor people, who are thus continually toiling, can scarcely earn a sufficiency for their bare subsistence, and are subjected to various heavy oppressions. The manufactories of linens, in particular, which raise large fortunes to the merchants who export them from the cities, scarcely give bread to the peasants, who do all the valuable part of the work.'

The eighteenth letter contains an amusing account of a carousal and masquerade given at Fürstenstein, in honour of the king and queen of Prussia.

Landeck is described as a pleasant watering-place. 'The bath waters are about milk-warm; those they drink are cold and clear as crystal, but so much impregnated with sulphur, that they taste like bilge-water.'

Breslau forms the subject of two letters. That city contains upwards of 60,000 inhabitants, a great many churches and cloisters, an university, several public buildings which belonged to the college of the Jesuits, a cannon foundery, a manufactory of what is termed Turkish yarn, and another of needles. The large library belonging to the church of St. Elizabeth boasts many valuable manuscripts, one of which is an unmutilated copy of Froissart's Chronicle, written on parchment, and beautifully illuminated. 'We were shewn,' says Mr. Adams, 'another manuscript of a very different kind, though perhaps not less curious. To the naked eye it appears to be a drawing with a pen of the Venus de Medicis, upon a half sheet of folio paper: by looking at it through a magnifying glass, you find it is a copy of Ovid's Art of Love, perfectly legible, and the whole five books within a compass of ten inches in length and three in width.'

From Breslau to Dresden, the author's progress was too precipitate to admit of many observations deserving of particular notice. Dresden has been often described, and one short paragraph is here devoted to Leipzig.

The length to which our report has already extended, and the comparative shortness of the second part of this volume, permit us not to dilate on its contents. The geographical and historical details, with which it presents us, are dry and scanty: but the statements of the revenues and of the sources of public taxation are clear and satisfactory.

That the *tolerant* Frederic should have continued the *gabelle* on salt, a tax of ten thousand rix dollars on the Jews for being allowed to live in Silesia, and compulsory obligations on the inhabitants to serve in the army and perform personal labour, considerably abates our admiration of a philosophic king. That he ameliorated the condition of the peasantry will not be denied: but he did so in violation of the right of the landlords. 'Such,' observes Mr. Adams, 'is the character of arbitrary power; its only medicines are extracts from the deadliest poisons; its most bounteous charities are but the fruits of robbery.' Yet, let us not forget that the same monarch who could thus trample on public and private justice, zealously exerted himself to procure, for the province which he had conquered, the first of national blessings—the education of its youth. In the work before us, his plan of public schools, and the system of education which he prescribed, are duly commemorated. May they teach an important lesson to the rulers of states and empires!

'Doctor Johnson, in his life of Watts, has bestowed a just and exalted encomium upon him, for not disdaining to descend from the pride of genius and the dignity of science, to write for the wants and the capacities of children. "Every man acquainted," says he, "with the common principles of human actions, will look with veneration on the writer, who is at one time combating Locke, and at another time making a catechism for children in their fourth year." But how much greater still is the tribute of admiration irresistibly drawn from us, when we behold an absolute monarch, the greatest general of his age, eminent as a writer in the highest departments of literature, descending, in a manner, to teach the alphabet to the children of his kingdom; bestowing his care, his persevering assiduity, his influence and his power, in diffusing plain and useful knowledge, among his subjects; in opening to their minds the first and most important pages of the book of science, in filling the whole atmosphere they breathed, with that intellectual fragrance, which had before been imprisoned in the vials of learning, or enclosed within the gardens of wealth!—Immortal Frederick! when seated on the throne of Prussia, with kneeling millions at thy feet, thou wast only a king. On the fields of Leuthen, of Zorndorf, of Rosbach, of so many other scenes of human blood and anguish, thou wast only a hero. Even in thy rare and glorious converse with the Muses and with science, thou wast only a philosopher, an historian, a poet; but in this generous ardour, this active and enlightened zeal for the education of thy people,

people, thou wast truly great—the father of thy country—the benefactor of mankind.'

In the concluding letter, which treats of the state of literature and science in Silesia, we learn that not fewer than 2000 names of native authors were published in 1680, in the *Silesia Togata;* and that, at present, there are about 500, who have already given public testimonies of their talents on every variety of subjects, and who have written chiefly in the German language. The three of most distinguished eminence are *Opitz*, *Wolff*, and *Garve*. A short biographical sketch of each of these writers is subjoined.

When we regard these letters as the friendly communications of the writer to his brother, we are highly gratified with the solid and amusing information which they contain, and the distinct and easy manner in which that intelligence is conveyed: but, viewing them, on the other hand, as a professed publication, we should sometimes look for a greater diversity of remark, and more sprightliness and purity of style. A skilful disposer of his materials would incorporate the general views with the details, as occasion might offer, or reserve the observations on agriculture, manufactures, commerce, &c. for the statistical division; and thus either avoid the formality of a partition, or endue it with consistency and proportion.

From some incidental passages, we are led to infer that Mr. Adams is no friend to the received doctrine of a division of labour in a manufacturing district; and his reasoning on this subject, though very succinctly stated, is plausible; yet, as it appears to us, inconsistent with fact. To the adoption of this doctrine, England owes her decided superiority in various products of manual industry, the extension of her manufactures, and her ability to compete with foreign markets, notwithstanding her enormous load of taxation. By division and subdivision of mechanical processes, not only are the manufactured articles obtained in greater perfection, and sold at much lower prices than they otherwise could be, but the demand for artisans is increased, and consequently more families are enabled to subsist. If the question be, whether the ignorance and profligacy, which arise out of the present system, are counterbalanced by the advantages of increased wealth and population, the solution becomes more doubtful: but Mr. A. has not glanced at this view of the subject.

In more instances than one, the present tourist raises expectations which are but partially gratified. Thus he contemplated the *Zackerle*-fall from three different positions; none of which, he tells us, should be overlooked: yet the description is very inadequate to a distinct conception of this celebrated cascade. In like

manner, the ninth letter promises grand and sublime painting: but the writer conducts us to the height of four thousand feet, on the *Riesengebirge*, without greatly exalting our sentiments, or imparting much information. The geology of this mountainous range is curiously dispatched in two sentences: 'At the snow-pits, as at the falls, there is every appearance as if the immense masses of granite, of which these mountains consist, had been split and shivered by some great natural convulsion. The basaltic rocks, which rise in irregular pyramidical shafts from the bottom of the pits, to the height of four or five hundred feet, furnish materials for the controversy between the natural philosophers, whether it is a marine or volcanic production.' Does Mr. A. reckon *granite* and *basalt* synonymous terms? If not, can the mountain be said to *consist of immense masses of granite?*—The epithet *marine*, in the same passage, is rather improperly opposed to *volcanic*, since even volcanists maintain that basalt is formed under the surface of the sea, and some of them assert that it cannot have been formed out of it.—The *Riesenkoppe*, or *Giant Mountains*, are celebrated as a principal object of the tour; the intrepid Plenipotentiary ascends to the top, and sees the sun rise, *large as a coach-wheel.* The same effect, he sagely remarks, may be produced by viewing the orb of day through a telescope.—The whole of Silesia, Saxony, and Bohemia pass before his eyes: but admiration is instantly repressed by the chilling reflection that, 'when the eye embraces at once such an extent of objects, it perceives only great masses; whereas all the pleasure that painting can afford is by the accurate representation of details.'—The ascent to the *Heuscheur*, which is so pompously announced, again reminds us of the *mountain in labour.*—Our curiosity was not a little excited by mention of the coal mines near Waldenburg: but the narrative conducts us by a tunnel, or subterraneous canal, to the work[illegible]nd then leaves us in utter darkness.

Mr. Adams's sentiments, (when he is pleased to introduce them) if not original, are mostly correct and commendable; and therefore the very uncharitable insinuation conveyed in this sentence excites at once our surprize and regret: 'I expected to have found at least some heinous crimes upon the list; but *unless the murder of a priest may be considered as of that denomination*, there was not one.' Is the murder of a priest less criminal than that of a lawyer or physician, or even than that of a Minister Plenipotentiary? We sincerely hope that the clause which we have marked in Italics has been erroneously printed; for we cannot willingly believe that a gentleman of liberal education could allow himself to doubt on the subject.

Muir.

ART.

ART. III. *The Life of a Lover.* In a Series of Letters. By Sophia Lee. 6 Vols. 12mo. 1l. 16s. Boards. Robinsons.

IT is fairly stated to the reader that this novel was written many years ago, 'at that early age when imagination takes the lead of reason.' We certainly discover in it many marks of the warm imagination of youth, and evident traces of a mind more *impassioned* than our grave and sober years can authorize us to sanction or approve. Yet the sentiments and reflections of a general nature, which occur in these pages, and which are very frequently just and beautiful, would have led us to draw a different conclusion, and to assign them to an author who had formed more than a juvenile acquaintance with the world. Even here, however, we are compelled to make some exceptions to that favourable character of the sentiment, which so many passages in this performance deservedly claim. The following remark, for instance, is by no means generally true, and savours rather of disappointment and chagrin than of just and impartial observation: 'The wise of all ages have agreed that virtue is her own reward; and, in truth, she ought to be so; since seldom do persons actuated by that generous principle obtain any other.' It may more truly be affirmed that the world is disposed to be the friend and patron of merit; and that, notwithstanding the selfishness of human nature, a steady adherence to virtue seldom fails in the end to excite both the esteem and the protection of the public. Again, when Cecilia vindicates her conduct in *pocketing* a miniature painting, which she accidentally finds in Lord Westbury's library, entertaining at the same time the strictest veneration for virtue and integrity, we are at a loss to understand the consistency of her *moral code of laws;* and we are not less puzzled, when, on seeing a certain letter in a lady's drawer, she takes the liberty to open and read it, because 'she feels a *kind of right* to know its contents.' Many persons *feel* a similar *kind of right* to appropriate to themselves a share of their neighbour's property: but the law of honour, as well as the law of the land, disallows such a violation of the social compact. Such modes of thinking and acting ought not to be attributed by an author to a character which is held up as a model of virtue, for they are *blemishes* greater than even the plea of female weakness can well extenuate. The apology which the perfect Cecilia makes to herself on such occasions, that *passion* prevailed over *reason*, is only a tacit confession of the *want* of *principle*.

We must now proceed to observe that there are many instances in this work, in which the libertine turn of thought and conduct of certain personages introduced in the narrative is painted with

more force and precision than become the delicacy of a female writer. We do not mean to assert that no vicious characters should make their appearance in a lady's novel: but we expect that the natural modesty of her sex should contrive to cast a veil over such images as would bespeak, if exposed, loose and irregular ideas in the writer's mind, and are calculated for other purposes than the *moral improvement* of the reader. To introduce a libertine endeavouring '*to overcome his sweet girl's scruples*,' by insinuating that the sacred writings are not worthy to be obeyed in these cases, that chastity is a *mere prejudice*, and that her notions of virtue are *too refined*, is probably to give too faithful a picture of vice: but we lament that the fair author should have ever heard such *arguments*, or should have suffered her mind to contemplate their force and efficacy. We do not even consider it as delicate in a female to admit such an expression as this: 'The restless irresolution of *unsatisfied love*.' Vol. II. page 42.

After having remarked on these imperfections, which we felt it our duty to notice, and the more particularly because this writer's talents are so well known and appreciated by the public, we must do Miss Lee the justice to specify some passages among a great variety of similar merit, which exhibit a mind richly endowed by nature, and stored by art and judicious observation. We first select an excellent remark on education:—

'Teach children to reflect, and they will soon know how to *behave*. The great error in modern education is confining the mind to a regular set of lessons and modes, while all the powers of reflection remain unexercised: let it become a *habit to think* before the inferior habits of life shall have extinguished emulation, and ranked your protégée among those who are undone by the prodigality of nature or of fortune.'

The art *of thinking for themselves*, as we lately observed in our review of a work intitled "Letters on History," is of vast importance to be encouraged in young persons. We much approve also these useful reflections, and think that, in this age of politeness, they are well worthy of being selected:

'The more I observe upon life, the more I see that a *polite blindness* to the faults of those around us leads them on in errors which a timely hint might have prevented; and that however eligible delicacy may in some instances be, in others it brings virtue and vice too much upon a level.

'In the middle rank of society we are linked so much by common interests, that we dare not act up to the sense of integrity existing in our own souls; but when once we are elevated high enough to be candid, our country expects in each individual an example, and has perhaps a right to demand one. To acquiesce, thus circumstanced, through an indolent politeness, with any custom which our reason disapproves

disapproves, is in effect to abet immorality in inferiors: and notwithstanding a decided mode of thinking and acting will draw on me either the censure of pride or presumption, what my conscience disapproves shall never be countenanced by my conduct.'

As we have entered thus principally into the general merits of 'The Life of a Lover,' in regard to its sentiments and moral tendency, we shall only just hint at the outline of the plan, and the conduct of the story.

Cecilia Rivers, the heroine of the tale, being left in narrow circumstances at the death of her father, a worthy clergyman, determines to live independent of her relations by becoming a private governess. After an unsuccessful experiment in this line, she enters the family of Lord Westbury, with whom a mutual attachment commences, and forms the principal features of the history. In the third volume, Lord Westbury becomes free by the death of Lady W., and seeks Cecilia on the Continent: but, by a very improbable plan of conduct, a misunderstanding between them arises, and serves to lengthen the narrative beyond a period at which it would have more happily and properly closed. Cecilia now forms a nominal marriage with an aged Colonel; but he shortly afterward dies; and she at length becomes the *virgin* bride of Lord W. After this desired event, however, the lovers are made to misunderstand each other too often, and too inconsistently with such a firm and rooted affection. These incidents contribute to prolong the tale more than to interest the reader; and he becomes less affected than he would otherwise have been at the death of Cecilia, towards the close of the last volume. Had this Life of a Lover been half its present length, and certain licentious passages been obliterated, together with those incorrect sentiments on moral conduct to which we have alluded, it would have formed a very interesting, elegant, and instructive novel.

Cecilia's first *entrée*, on her vocation of governess, will amuse the reader;

'The novelty of the situation so wholly occupied my thoughts, that I only knew I was come to Broad-street by the stopping of the vehicle. Ah! how useless is our understanding on a thousand occasions! Mine, every moment, told me that I need hardly dread the lady I was going to see, since it was very unlikely that she should equal in mind and manners many with whom I had often mixed. The awkwardness of being announced in an inferior light—of becoming my own historian and panegyrist;—a thousand nameless, but overwhelming, sensations,—made every gift of nature at that moment a mere burden; and gladly would I have compounded for rejection, unseen and uncatechised. Lady Grantham was, however, at home; and I was ushered into a drawing-room, where she was already sitting

ting. Mrs. Forrester had certainly not laboured in vain to give me consequence; for my appearance seemed no less to impress the lady than the footman, who employed himself busily in removing two lazy lap-dogs from the arm-chair on the vacant side of the fire, while she was courtesying and apologising: but the sight of the note I presented, which was that sent to me in her name, rectified her error. She instantaneously dismissed the man; and guiding me, by a haughty glance of her eye, to a seat so far from the fire, that I found my worthy friend's muff very commodious, she began to examine the note, and I to survey her dress. That of the city ladies we have often heard ridiculed; but it was only now that I could know with what reason. Laden with expensive fineries, poor Lady Grantham gave a lamentable proof of want of taste. She had been dressing for dinner; and the sacque she wore was loaded with French trimmings enough for three! —while her head, of an enormous height, was frosted alike by art and nature, and adorned with flowers;— her whole figure forming, from its rotundity, an absolute conical mountain, the lower part covered with roses, and the summit with snow. Having perused the note, she did not hesitate to turn in silence towards your poor blushing Cecilia, of whose outside she took as exact a survey as ever I had done of hers; then, rudely addressing me,—

"You are the parson that advertised in this here paper—are you, Miss—what's your name?"

'I bowed.

"Pray, was you ever out in the world before?"

"I returned from France, Madam, only last week."

"Ay! that was right enough! all genteel governesses, now-a-days, come from France. And, pray, what do you purtend to larn young ladies?"

"To speak and write English and French; all kinds of elegant work; embroidery, and tambour. I know something, too, of Italian; and have been thought a little skilled in music."

"Pray, Miss, do you live with your parents?"

"My mother I lost, Madam, in my infancy; and my father, who was a clergyman, something more than a year ago. In him, unhappily, I lost both the best protection and prospects."

"Hum!" cried she, as I wept, with inexpressible humiliation—"A great loss, a monstrous great loss, indeed!—How old may you be, Miss?"

"Just one-and twenty, Madam."

"And what terms do you ax?"

"Forty pounds a-year, Madam, and a chamber to myself; with such consideration in the family as my education, and, I hope, my conduct, will entitle me to."

"These here terms, Miss, are purdigious high! My daaghter (to spell as she pronounces) is quite accomplished—completely edicated; —but she is too young to come out yet. She was six years at a great boarding school, within a stone's-throw of our country-house; and her governess says she talks French better than herself. You will have nothing, in a manner, to teach: indeed, you will be more

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my companion, as well as hers. I should hardly think of such a useless kind of parson, but to be in the fashion; for every body has a French governess now, I think! Can you do plain-work neatly?"

"In a household manner: I never made that a study."

"Fifty times more useful, Miss, though, than all your imbrydery and tom bores! We always makes all our linen at home; and, if you come to me, you must lend a helping hand beside working my things, and Jemmy's waistcoats."

"I shall never object to becoming useful to your Ladyship, in any proper manner."

"So you had need, Miss—what's your name!—Forty pounds a-year keeps many a poor parson and his family:—not that I should begrudge it, had you been a Frenchwoman born! Lady Grimstead, my next-door neighbour, has got a real French governess for her daughter, who can't speak one word of English; and they only gives her forty guineas! However, you seem a genteel conformable-kind of body; so, for once, I will be a little extravagant!—As to a chamber to yourself, I have not a spare one in my house; but you will sleep with my daughter, and always dine and sup with the family, as well as go with us to the willa every Saturday.—Who am I to ax about you?"

"Lady Browne was my father's old friend, and has known me from my childhood. She lives at Kensington, and permits this reference."

"Well! I will call of her, when I go to the willa, on Saturday; and let you know when I wish you to come here."

'Lady Grantham having thus concluded this original harangue, which I have given you verbatim, rang, and ordered my pupil to appear.'

Cecilia's introduction next to the family of Lady Westbury is thus agreeably drawn:

'I found your sister-in-law, my dear, quite unhappy, lest I should lose the opportunity of fixing with Lady Westbury: nor was I without a secret wish of being in a family so elegant and distinguished. The history of the lady we all know; but of her beauty we very imperfectly judge, however highly it may have been spoken of;—it is, indeed, exquisite! I saw her, too, in the situation most disadvantageous—under the hands of her friseur; yet was I enchanted! She varies her humour, I really believe, every moment, only to display her charms. She now found fault with the man—now laughed at him; yet was ever lovely, ever irresistible! To talk to a governess was quite novel to her! She "wished people would print catechisms applicable to the common concerns of life:"—and broke off her inquiry into my qualifications for the employment, to ask where I had got that sweet morning cap! Hearing I had purchased it in Paris, she would have it off my head in a moment, to see if it became her: what cap would not! She was fascinated with it; and became perfectly satisfied, that the woman who had taste enough to dress well, must have talents for whatever else she might undertake. Her milliner was summoned by express:—but two minutes had hardly elapsed

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ere she raved at the tediousness of the creature; and, having made up her mind not to part with the dear cap, implored me to take one of her frightful things in its place, which would confer an everlasting obligation on her. Fifty caps were tumbled over, that she might find one twice as valuable as that she kept; and my compliance so bound her to me, that I made my own terms. I am to have a salary of fifty pounds a-year, and a chamber to myself, adjoining to that of the young ladies; to whom the whole attic story is appropriated. A table is to be served for them and me; and a carriage to be allotted for us to take the air in. This arrangement once fixed, Lady Westbury told me, that, if I had any more stipulations to make, she must give me a carte-blanche; and ran away to her vis-a-vis—as gay as she was lovely. Never did I see so volatile, so beautiful, so fascinating, so unformed a young creature!'

We soon afterward meet with these judicious reflections, suggested by the character of Lady Westbury; the levity of which rendered her and the Earl by no means a happy pair:

'Had this young lady been better educated, the evil, in all probability, had never happened. Women may not be calculated for those deep studies which give dignity to man: but when they have no resource in the love of reading (which mostly produces, if the books be judiciously chosen, taste, elegance, and sensibility, together with a contempt for those pleasures which neither give rise to, nor will bear, reflexion), they must, of course, snatch at each temporary amusement, with which to beguile the present hour; and pass all those not engrossed by sleep, in contriving how, alike, they can dissipate the future. Of all habits, that of mental indolence is the most fatal, as it is for ever increasing.

'Men of literature have, I know not why, thought it right to confine the studies of the other sex within a very narrow compass. Would they wish a wife to have no other advantage over her maid, than a handsomer gown, or a prettier face? Yet these very men are not always proof against the disgust which ignorance induces; and they then, ungenerously, censure the soil for being barren, which they know was never cultivated! Nature and observation may supply all the sense that is necessary to govern our conduct upon common occasions; but education must quicken and refine that sense into intellect, before life can become enjoyment. It is in the capacity of increasing their knowledge, that the human race is superior to the brute; and the benignant Giver of all good has not restricted that capacity to half the human race!'

We shall conclude our extracts with the character of the gouty Colonel Percival, whom Cecilia afterward married:

'There is something mighty eccentric in this old Colonel; yet has he warmth of heart, and many good qualities. I was left to entertain him yesterday evening, and my eyes were, perhaps, red with weeping; for, after playing at backgammon for a short time, almost in silence, he laid down the box.

"Come:" said he, "I see that you do not know what you are about: ring the bell, and let us brighten up our faculties with a cup

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of coffee; and,i n the mean time, we will talk soberly. What! has my demure sister touched you up your funeral sermon, or my madcap Bess spoiled your new gown? Never mind her tricks, for she is very truly attached to you, and spends half the time she bestows upon me, in crying you up for a nonsuch."

'I could not be insensible to so much kindness, especially as I knew that in showing it he departed from his natural character. With thanks for his inquiry, I assured him, "that none of his surmises were just; nor was it impossible to have many causes for grief, without referring for a moment to a family who all treated me with the utmost distinction."

"Nay," cried he, twisting his foot, and roaring with the pain, "it may be about money thou art vexing!—never, mind, child, while we have some amongst us. What am I the better for making my fortune!—This cursed toe would twinge me much the same, if the stool it lies on was made of solid gold. What! not money neither?—Oh, ho! I shall guess now for fifty pounds; and had I not been an old fool, I might have guessed as well at first: all this pining, I warrant me, is for a sweet-heart.—Ah, ha! I have primed the right gun then at last? Come! tell me thy vexation, and we'll see what can be done to make thee happy. I have money enough to bestow a little on my little nurse, and Bess won't grudge it to you."

'How much true generosity was couched in these common expressions! It at once opened my heart; and, thanking him with a warmth proportioned to the kindness, I assured him, that the grief I felt was among the few which money could not remedy.

"Ay!" cried he; "are you such a chicken yet? I should be glad to know any grief that money will not more or less remedy? So, pray, if you set any value upon my friendship, tell me yours."

'I could not refuse a request urged from such motives; and, concealing the condition of my lover, told him the simple fact. Whether he was disposed to feel; for I drest my tale in touching language; or whether the tears of a young woman give effect to her words, I know not: certain it is, that his great chair never seemed more uncomfortable to the worthy man. He threw himself from one side to the other, and thumped his fist on the table, till I started; with now and then an exclamation in proportion to the provocation. When I finished, he shook my hand till my shoulder ached.

"I'll tell thee what, Cicely: thou hast met with more misfortunes at twenty-three, than ever I did at thrice thy age!—but that comes of being a woman. Od' if thou couldst have sent a bullet through his paper skull, or whipt a small-sword through the puppy's lungs, he would have thought twice before he would have dared thee to it. Thou art a cursed fool though, to cry thy eyes out for such a whiffler! Did'st ever see Ned Percival? he is a pretty lad enongh, and a good one too; worth a regiment of such fellows. One day he will come in snacks with Bess Egerton for all that I have in the world, but not unless he takes you into the bargain We will send for him to-morrow, and, if he hits your fancy, we'll have a little snug wedding of our own, on purpose to spite that scoundrel."

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'Good God, my dear! how strangely are characters compounded! When he saw me sinking, dying, with the unkindness of the man whom it was plain I adored, to imagine that I should have the indelicacy to accept another! Hardly could I conceal my contempt while I coldly assured him that this incident had put a period to all my views in this life!

"Well, well," cried he: "no harm done. Do not have the lad if thou dost not like it; and you are simple enough, I dare say like many other foolish girls, to hanker after Mr.—No, I do not ask his name; I won't know it: remember never tell it to me, lest I treat the puppy as he merits, if ever he comes within the latitude of my crutch."

From the cursory view, which we have taken of this production, our readers will be able to judge for themselves how far it merits their attention. They will see that, although too prolix, it is of a superior class of novels, both in point of language and of the interest which it excites: but that, while it is rich in sentiments which all must approve, it contains some of a less correct nature, and cannot in all its parts be submitted with prudence and safety to the innocence and inexperience of youth.

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ART. IV. *Antiquities, historical, architectural, chorographical, and itinerary, in Nottinghamshire*, and the adjacent Counties, interspersed with biographical Sketches. Part II. Vol. I. By William Dickinson, Esq. 4to. pp. 344. 18s. Boards. Cadell and Davies.

To the inhabitants of Southwell and its vicinity, this gentleman's labours must be very acceptable; and especially to those who are animated with a spark of antiquarian fire, since he has been peculiarly assiduous in investigating every circumstance in that department relative to this portion of the kingdom. Much of the former part of the work * was occupied with researches into the history of the church and town of Southwell, and in the pages before us the subject is continued. The chapters, into which this second part is divided, treat of the Constitution of the Church of Southwell, of its revenues, and of the places from which they arise,—of its founders, benefactors, and patrons,—of the antiquities of the parish and neighbourhood of Southwell, and of its modern history.

In detailing the constitution of this celebrated collegiate church, Mr. D. carries us back to the earliest periods of its

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* See M. Rev. Vol. xliii. N. S. p. 115.

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records, when popish superstition contributed to fertilize (as he expresses it) the garden of the clergy; and when the endowment of chauntries, and the placing of enormous wax-candles on the altar of a favourite saint, constituted the sublimity of religion. The officers of the Cathedral, from the prebendaries down to the *dog-whipper*, are enumerated; as well as the lands from which their incomes arise. 'It may be difficult,' Mr. D. observes, 'to determine, with precision, what was the original constitution of the church of Southwell, at the time of its original foundation; with how many prebends it was endowed, or in what manner and proportion their revenues were distributed: it appears, however, that about the latter end of the reign of William I., there were at least ten Prebends.' A record in the Augmentation carries its history higher, and reports King Edgar to have been the founder of this church, when it consisted of sixteen prebends and as many vicars choral: but its history, at this remote period, is enveloped in uncertainty, especially with respect to the particulars of its constitution. From the Conquest to the time of Edward III. it was gradually rising in consequence: but it was not till the reign of this prince that it received a firm establishment, which it obtained by a royal confirmation of all its privileges and immunities. The general reader would not be interested in the accounts, which Mr. D. has furnished, of the several parishes and districts belonging to the different stalls of this cathedral; yet a memorandum, respecting the customs of Norwell, a village situated about ten miles north of Southwell, and which furnishes provision for three prebendaries in that church, is a curiosity, and may be amusing: it is extracted from entries made in the reign of Henry IV.

"Memorandum.—That all the tenants of the Lord, in bondage, as well free as natives, in Norwell, Woodhouse, and Willoughby, whereof three only are natives, being charged to declare the truth, concerning the customs and services of their tenements, say, that every one holding a bovate of land, or any messuage in the place of a bovate, ought to plough one day in sowing time in the winter, receiving from the Lord, for that work, wheaten bread and pease to the value of three pence, and to harrow with one horse, receiving, for the same, bread to the value of two pence; likewise he is bound to do the same services, at lent sowing, at the same price: also to weed with an hoe, for which he is to receive bread to the value of an halfpenny; he ought also, together with his companions, to mow the Lord's meadows in Northying, containing thirteen acres, for which he and the rest of the mowers of the same meadow, whose number is twenty four, shall eat in the Prebendal-house as follows: first, they shall have bread and beer, potage, beef, pork, and lamb, for the first course; and for the second, broth, pigs, ducks, veal or lamb roasted; and, after dinner, they are to sit and drink, and then go in and out of the hall

three times, drinking each time they return; which being done, they shall have a bucket of beer, containing eight flagons and an half, which bucket ought to be carried on the shoulders of two men through the midst of the town, from the Prebendal-house unto the aforesaid meadow, where they are to divert themselves with plays the remainder of the day, at which plays the Lord shall give two pair of white gloves. On the day following, the mowing shall be made into heaps, for which work they shall have from the Lord four pence only, to drink; and when the hay shall have become dry, all the twenty four tenants shall carry the same unto the manse of the prebend, and there house it, for which they shall have, in bread, to the value of a penny per cart load, and each person assisting thereat (called treaders) shall have, for his work, bread, in value an halfpenny; and the aforesaid twenty four tenants shall mow three acres of the Lord's meadow in the Moor, and they, with the tossers, carrying the hay from the same meadow, shall toss it once, and every one working thereat shall have, from the Lord, bread, to the value of an halfpenny; and the Lord shall dispose of the rest; and every tenant holding an entire bovate of land, shall, with his companions, reap, &c. the Lord's corn, from the beginning to the end of autumn, with two men, receiving from the Lord, each day, for every one at work, bread to the value of one penny, and three herrings: likewise every tenant shall carry two cart loads of corn from the fields of Norwell to the manse of the prebend, and shall not therefore receive, from the Lord, any thing; and, at the end of autumn, the Lord shall give, to all his tenants so mowing, four pence, to drink, and one pair of white pigeons."

In the chapter dedicated to founders, benefactors, and patrons, Paulinus, the reputed first archbishop of York, said to have been consecrated A. D. 625, on the authority of the venerable Bede, is asserted to have been the founder of the church of Southwell. How far this is fact or fable, it is of no importance now to inquire. The first instance of liberality to this ecclesiastical establishment, on authentic record, is that of Eadwy, king of England; who bestowed on Oscitel, his favourite, archbishop of York, and patron of this church, all the royal demesne in Southwell. In a subsequent paragraph, Mr. Dickinson explains the reason of this monarch's generosity:

'In the reign of this Eadwy it was, that the monks began to rise in esteem and influence. The crown, at this time, appears to have been elective, and the clergy to have entirely influenced the elections. The diadem had been placed on the head of Eadwy by the secular clergy, in opposition to the monks; therefore he, in return, amply endowed *their* societies.'

Most of the early archbishops of York are found among the benefactors of Southwell; and the author, who professes only to deal obliquely in biography, after the mention of their names in chronological order, subjoins, in notes, some spirited

and well-written sketches of their history; by which this work is considerably enlivened, and its value augmented.

The note which delineates the character of the versatile and time-serving Aldred, archbishop of York, the favourite of king Edward the Confessor, the supporter of Harold, and after his defeat the avowed advocate of William, exhibits a trait of the arrogance of the priesthood at that period, which is not unworthy of record:

'Offended with the sheriff of Yorkshire, and unable to get redress, without a personal application to the throne, Aldred hastened up to London. Habited *in pontificalibus*, and attended by a numerous train, he went to the King, whom he found in council at Westminster. Bursting through the crowd, he saluted the Monarch with a heavy curse, if he did not grant his suit. William, perhaps as much alarmed by the novelty, as by the violence of this address, fell at the Archbishop's feet. The Lords of the council beheld, with indignation, the imperious prelate thus insulting his sovereign, and, remonstrating on the impropriety of suffering the King to kneel, would have assisted in raising him from the ground. The Archbishop arrogantly replied; "stand off, let him lie there; it is not at *my* feet, but at those of St. Peter he is prostrate."

The benefactions under each reign are distinctly mentioned: but we shall pass from the Conquest to the time of Henry VIII. in order to notice, with the commendation which it so truly deserves, the magnanimous effort of Mr. Dickinson to render justice to the memory of Cardinal Wolsey; a man who, with all his faults, possessed a mind of unusual capacity and energy; and whose character, considering the difficult circumstances in which he acted, has been generally traduced and undervalued. Mr. D. remarks that

'It has been one of the common observations of mankind, and it has formed the principal solace of many an unfortunate, or unpopular minister, that, when the prejudices of disappointed dependants, the jealousy of rival cotemporaries, or the spleen of a capricious monarch, have ceased to influence the opinions of the public, posterity have done justice to the characters of those who have deserved well of their country. The fate of Wolsey forms, indeed, a singular, and an awful exception; because he was not *good*, the world has reluctantly allowed him to be *great*; because he had not the virtues of a bishop, mankind have usually denied him the qualities of a minister. A mere outline of this extraordinary man's character will be the utmost, to which the limits of a note will allow me to extend my observations. In those, perhaps, some new reasoning, on notorious facts, may be found; but it is right to premise, that little merit of discovery is claimed, as the general source of my intelligence is Dr. Fiddes's history of Wolsey's life, and the authorities therein cited. Had the doctor done that justice to the subject of his treatise, which his mate-

rials might have enabled him, *this* attempt would have been unnecessary.'

Mr. D. then subjoins a succinct account of Wolsey, in which the events of his life are reviewed in a judicious manner, and the minister of Henry is delineated with precision:

'Of all men whose manners history has recorded, Wolsey was best able, by the versatility of his talents, to please such a monarch as his master. Henry was indolent, haughty, arbitrary, enthusiastic, and debauched. Every one of these qualities this minister was peculiarly fitted to flatter. With a capacity equal to bear the whole burthen of government; a dignity of person, and majesty of manner, that seemed the counterpart of Henry's; a firm persuasion of the unlimited power of Kings; a taste for disputation, with a peculiar facility of appearing to be convinced; uncommon vivacity, when not under the restraint of decorum; he could always adapt himself to the fluctuating humor of his master, and the exigencies of the hour. He could, with the same facility, dance, or sing, or partake of a debauch, as he could direct the operations of war, or give audience to the representatives of sovereigns. Those who know the human heart, must perceive of how great value such a minister must be to Henry. Is it matter of surprise then, that grant after grant, and preferment after preferment, should be lavished on a man whose talents were invaluable to their employer, because the loss of them was not to be supplied from any other quarter? Is it matter of surprise that the favourite of such a King should amass wealth, power, and honors, when they were so easy to be obtained? The only enquiry to be made, is, did he sacrifice the welfare of the kingdom to his own emolument? Historians in general, have taken for granted that he did; but not one has advanced any evidence to prove it, which is not capable of another interpretation. Let us examine the transactions in which he was most notoriously concerned, and we shall find, what Godwin says, to be strictly true, "that never did the interest of England prosper so well after the fall of Wolsey, as while he directed her affairs."—

'The large sums of money, and ample revenues, which Wolsey received from foreign powers, have been considered as a decisive proof of his corruption. To this much may be said; so much, indeed, that, without incontestible proofs of guilt, the strongest arguments may be inferred from it in favour of the Cardinal's innocence. If he did not betray the interests of his country, while he promoted his own, no blame is to be imputed to him on the public account; but, it should seem, a man, so well versed in human affairs as Wolsey, would not have accepted emoluments, the magnitude, the mode of accruing, the frequency, and the notoriety of which, could not possibly escape the detection of rival courtiers; and, consequently, could not fail to produce the foulest suspicions respecting the integrity of him, who received them without the knowledge of the King. I would rather suppose that the pensions, which were paid to Wolsey, were by the consent of Henry; who, always profuse, and always poor, was glad to

to have so good a storehouse for treasure, which he could, at most times, borrow, and could, at any time, dedicate irrevocably to his own extravagance, by the sacrifice of his minister. It was below the King's dignity to receive pensions from foreign courts; but, by these means, his rapacity was gratified, while he might hope his honor was saved. A strong argument, in favor of this supposition, is Hampton court palace being built by the directions, and with the money, of Wolsey; but for Henry's habitation.

'This composes the sum and substance of the Cardinal's public conduct. For this, so much obloquy has been thrown on his reputation; and, in support of the sentence, every thing which malignity could suggest to a mischievous imagination, or credulity propagate, has been raked from the repositories, where the rancorous malice of the Cardinal's rival cotemporaries had placed them, by indiscriminating reporters, for the purpose of blackening his character. War was never proclaimed, nor peace ratified, according to these historians, but for the purpose of promoting Wolsey to the papacy. That he aspired to that dignity is undoubted. That he did so was meritorious whether it was to gratify his own ambition, or whether it was to serve the country that produced him, and the monarch under whose genial influence he had ripened into a situation that enabled him to become a candidate. It is well said, by Bishop Burnet, in his history of the reformation, that "while Wolsey ruled the councils of England, she never engaged in an alliance, which was not to her advantage." Such a declaration, from such a man, is better than a volume of arguments, and is a sufficient answer to such improbable accusations, so feebly supported. Hume also, in his history, observes that "the subsequent conduct of Henry was so much more criminal than that, which had been influenced by Wolsey, that one must attribute much more blame to the King's violent temper, than to the Cardinal's improper counsels."

From a literary man, Wolsey may be expected to receive the praise of being the most splendid Mæcenas of his day. Indeed his endowments for the promotion of religion and letters were so truly princely, that, to use the language of Shakspeare, "Christendom shall ever speak his virtue." Mr. D. gives to Wolsey the credit of making the first effort towards the Reformation, and the facts which he states appear to justify him in his representation. The Cardinal's public munificence in favour of learning is acknowleged to have been great: but, continues his present biographer, 'the whole of the splendid foundations which he erected, taken together, were not so effectual, in their operation, towards the advancement of the end in view, as the *means* by which he enabled himself to endow these new formed societies. The corruption of the times, and especially in the manners of the clergy, was the subject of complaint among all orders of mankind. Wolsey's discernment could not but discover the source of the evil; but to apply a remedy was an

object the difficulty of which was only surpassed by his resolution to overcome it. The monasteries, he well knew, were the temples of superstition, ignorance, and vice; but they were also the pillars, on which that mighty superstructure, the dominion, and the faith, of Rome, was supposed to rest.' Mr. D. is therefore convinced that Wolsey as a professor of that faith, and a minister of that dominion, whatever might be his private opinion of its authority, felt that he must proceed with caution in his meditated attack on its foundations. 'He knew he was, of late, suspected to have no veneration for the apostolical see, beyond the emoluments which his submission to it furnished him; he knew, therefore, that an unqualified abolition of any of those faithful fraternities, would raise a clamor againt him, sufficient to defeat his project. The wary Cardinal first convoked an assembly of divines, as we are informed in the history of the reformation, at his own house; by whom he procured the doctrines of Luther to be solemnly condemned. This acceptable service done to the court of Rome, at once silenced suspicion, and ensured compliance. Immediately after this, he applied for his holiness's permission to suppress some of the smaller monasteries, for the purpose of erecting colleges, and endowing seminaries of useful learning, and religious education.'

'Let me not be understood to mean, that it was Wolsey's design to overturn the national faith, or the ceremonies of its establishment. To a mind fond, as his was, of splendor and parade, it offered too many allurements, to be relinquished without regret; but, if we advert to the articles of his impeachment, to the testimonies of historians respecting his moderation toward the reformers, and above all, to several letters of Wolsey's cotemporaries, addressed to Luther, and Erasmus, one must rather be determined to follow, as Wood says in his Athen. Oxon. "the traditionary reporters and credulous transcribers of narratives, dictated by envy, contempt, and hatred," than the evidence of our own senses, not to perceive that it was Wolsey's design to suppress those receptacles of corruption, the monasteries; to reform the manners of the clergy; and to annihilate that imperium in imperio, the dominion of Rome within the realm of England.'

The disgrace and miserable end of this minister and ecclesiastic, who once lived in regal splendor, and was attended by "a livery'd army and by menial Lords," have been adduced by poets and moralists as most striking proofs of the vanity of human greatness: but Mr. D. speaks of him among the benefactors of Southwell, as 'one of the greatest of men who ever presided over this or any other church,' and sums up his general character, as 'a man in whom there was something to be blamed, more to be pitied, and most of all to be admired.'

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Under the reign of Queen Elizabeth, Archbishop Sandys is mentioned as a probable benefactor, since he resided at Southwell the greatest part of his prelacy; and memoirs of him are subjoined in a note. In reporting the local transactions during the reigns of George I. and II. the lives of the prelates Herring and Hutton are also given: but we have copied enough from the contents of this chapter. That part of the volume which relates to antiquities is of inferior interest. Mr. D. combats, with much reason, the opinion respecting the remains of an encampment in Hexgrave Park, that it belonged to the Romans: but, if we accede to his negative demonstration in this particular, we see little ground to justify his surmise 'that Hexgrave Park is more likely to have been the temporary asylum of John and his army, or of his competitors, than a station of the Britons, Romans, Saxons, or Danes.' A discovery, however, is mentioned in a note, by which this conjecture is said to be confirmed; viz. that the initials of King John's name, surmounted with a blunted radiated crown, have been discovered cut in solid wood, over which the bark and sap had grown to the thickness of several inches. This is stated as a fact: but is it possible that initials, cut in a growing tree six hundred years ago, should be preserved? We should rather be inclined to believe, if such letters were found on a tree in Sherwood Forest, that they were not carved by King John's soldiers, but by some individual at a very subsequent period. We beg to caution Mr. D. against the credulity of the professed antiquary; and we trust that he will prosecute the remainder of his undertaking with that sound judgment and rational discrimination, which generally pervade the parts already executed.

Several plates and pedigrees of families are inserted in this volume; among which is the genealogical tree of the Dickinson family. We are told, p. 165, that the author's seat is called *Muskham Grange*, is surrounded by several hundred acres of land, and that to the house large additions have been lately made, in which spacious apartments and convenient appendages have been the principal object of attention. Hence it may be concluded that Mr. Dickinson enjoys what seldom falls to the critic's share, *Otium cum dignitate.*

Moy.

ART. V. *Remarks on Michaelis's Introduction to the New Testament*, Vols. III. IV. translated by the Rev. Herbert Marsh, and augmented with Notes. *By way of Caution to Students in Divinity.* Second Edition, with a Preface and Notes, in Reply to Mr. Marsh. 8vo. pp. 122. 2s. 6d. White.

ART. VI. *Letters to the anonymous Author of Remarks* on Michaelis and his Commentator, relating especially to the Dissertation on the Origin and Composition of our three first canonical Gospels. By Herbert Marsh, B.D. F.R.S. Fellow of St. John's College, Cambridge. 8vo. pp. 39. 1s. Rivingtons.

BETWEEN free inquiry and implicit faith, no middle path can in fact be taken; and when examination is restrained by a timid caution, we must not look for any satisfactory result. Such half measures may wear the appearance of calmness and moderation: but they are not flattering to Truth, who, being of a strong and vigorous constitution, dares her enemies to the utmost, and shuns no conflict to which she is invited. When the maxim is "Inquire not too deeply," suspicions will arise; and apologies, thus prefaced, will be more injurious to revelation than scepticism itself. Justin Martyr, in recommending the cause of religion to the Gentiles, reminds them of the necessity of accurate research:

Των πραγματων ἀκριβὴς εξέτασις, (says he) καὶ τὰ δόξαντα καλῶς ἔχειν, πολλάκις ἀλλοιότερα δείκνυσιν, ακριβεστέρα πείρα ταληθὲς βασανίσασα.

The evidences of the Gospel are so broad and stable, that we need be under no apprehension for those Students in Divinity who will take the pains of examining them to the bottom; and as to researches into the history of the sacred text, we by no means agree with the author of the present 'Remarks,' that these 'may be pursued too far, and attended with some danger.' In explaining the origin and composition of the first three Gospels, Mr. Marsh's hypothesis of a common written document may be liable to some objections, and is certainly a fair subject of public discussion among biblical scholars: but we think that Mr. M. has some ground of complaint against his opponent, for the unhandsome, not to say illiberal, insinuation conveyed in his title page; as if the learned translator and commentator of Michaelis had proceeded unfairly, and, by derogating from the character of the sacred books, was in fact their enemy, while he pretended to hold them in veneration. Had the 'Remarks' been published merely as an Examination of Mr. M.'s Dissertation, and not 'by way of caution' against it, Mr. Marsh could have taken no offence, and would probably have been less irritated in his reply.—The author of the 'Remarks' is of opinion that Mr. M.'s hypothesis of a *written* document

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prior to the Evangelists is inadmissible, and affords no reasonable account of the several *particularities* (which Mr. M. affectedly enough terms *phænomena,*) belonging to them: but he especially objects to it as derogating from the Inspiration and credibility of the Gospels.

Though we cannot accord with the anonymous author in all his strictures, yet some parts of his examination, and particularly the subjoined notes, are intitled to Mr. Marsh's consideration: but if a belief in the Inspiration of the Gospels be necessary to their authenticity and credibility, we apprehend that Students in Divinity ought as well to be cautioned against these Remarks, as against those of Michaelis and his commentator; and the writings of both may be alike reprobated as 'having a mischievous tendency.'

It is difficult for us to enter into the precise ideas which the author of these 'Remarks' entertains on the subject of Inspiration. He strenuously contends that the Evangelists wrote under its influence; and yet, when he explains himself, he asserts only 'a low degree of Inspiration,' which appears to us to be very little preferable to *no* Inspiration. We are informed p. 10. that 'the Evangelists may be conceived to have been at liberty to transpose *ad libitum*, or at least within certain limits;' and at p. 14. that 'the Evangelists were left [in minute circumstances] to their own recollection, and to the common variations of memory among men;' yet this anonymous author repeatedly quotes the promise of the Holy Spirit to the Apostles, who was to bring *all things* to their remembrance. It is presumed, however, that this promise must be taken with some limitation, in as much as plenary Inspiration would be 'a great waste of Inspiration;' and it is even admitted that 'perfect identity of narrative was not necessary for the purposes of Providence.'

We will not say that this account is ludicrous, but it is completely unsatisfactory. What sort of Inspiration is that which leaves the writer, who is under its powerful influence, *ad libitum*; which sometimes assists him to recollect, and at others allows him to fall into mistakes; which will not enable him to produce a book perfect in all its details, but only a book 'bearing a near resemblance to Xenophon's Memorabilia?' When a writer is left to the common variations or slips of memory, he in fact is not inspired; and when perfect identity of narrative in the Gospels is asserted to be unnecessary, it is an admission that Inspiration is unnecessary, and that the concurrence of four upright historians in all the material facts relative to the life of Christ and all his doctrines must form a satisfactory transmission of them to posterity. Little discrepancies

in the Gospel-narratives, respecting immaterial circumstances, so far from affecting the credibility of the sacred historians, are proofs of their having written independently of each other: but discordance, even in little facts, must affect the hypothesis of Inspiration, since the Holy Spirit, in assisting the Evangelists to any particular circumstance in the life of Christ, could not instruct one to record that it happened before such a period, and another that it occurred afterward. Thus if Matthew and Luke both wrote under the same divine illumination, one could not report our Saviour's miracle performed on blind Bartimeus to have taken place "as he went out of Jericho," and the other that it happened "as Christ was come nigh to Jericho." It certainly makes no difference to our faith in the event, whether the miracle was worked at this or that season: but it is a question whether, if the infallible Spirit of God were present to the minds of the historians, this even trifling disagreement could have *possibly* occurred. Can the Deity be peculiarly present to aid the recollections of two authors narrating the same event, and allow one to be exact, and the other to be incorrect?

The author of 'Remarks' will say that, if 'the superintendance of the Spirit secured the Evangelists from *material* error, and suggested *every thing necessary* for the instruction of a Christian, the real end of Inspiration is answered; and that this is the proper rule of the extent and degree of it.' It will be allowed that the true object of such documents as the Gospels is accomplished, if material errors are prevented, and lessons necessary for the instruction of the Christian are communicated: but it may be asked, is any Inspiration necessary to produce this effect; and, if it be necessary, can we suppose the Spirit of God to aid the memories of the Evangelists to recollect that which they may have seen and heard, with different degrees of accuracy?

With divine interposition, more must be accomplished than the mere faculties of man can perform; and the errors to which he is liable must then be excluded. After all, do the Evangelists assert that they were inspired? Does any thing like this appear in St. Luke's preface; and do not divines embarrass themselves by maintaining it, as well as impose on the Deity works of supererogation; for one Gospel perfectly written in all its parts, under the influence of Inspiration, must have superseded the necessity of the rest?

Harmonies are liable to objecion, in the judgment of the author of 'Remarks,' as giving a propensity of forcing every thing in the Gospel history into an exact method, 'even those parts which were not *contrived* by the authors

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to fall into it.' We can never suppose that the Evangelists had any contrivance or idea of this kind: but, having alike undertaken to write the memoirs of our blessed Lord, we see no reasonable objection to their respective Gospels being subjected to the harmonizing process; nor against exhibiting the different narratives in parallel columns, so as to place their agreement and dissonance at once under the eye. How can 'an excessive use be made of this practice?' Can scripture critics and interpreters be too attentive in arranging and methodizing? Granting that the Evangelists were not scrupulous in observing chronological order, that there are some passages in their writings 'of which it is perfectly indifferent at what time and place they were said;' that each Evangelist had his own reasons for the mode and place of their insertion; that he introduced them 'as there occurred a fit opportunity in his own particular work, or with reference to his own particular view in writing;' yet it is allowable for the Biblical student who peruses these different accounts, to force them into as exact a method as they are capable of assuming. Should 'the Evangelists be considered as neither historians nor biographers,' (a strange position) still truth and religion have nothing to fear from the labours of the harmonizer.

The Remarker observes that he knows no work of classical antiquity, which bears so near a resemblance to the Gospels as Xenophon's *Memorabilia*, where the history is only a vehicle of the doctrines or discourses of the Grecian sage, and in which the exact order of time is not observed. Supposing, however, that four Memorabilia of Socrates, on nearly the same plan, but composed by different authors, had descended to us, should we abstain from comparing them together, or should we object to their being submitted to the most rigid harmonizing test? Why then insinuate any thing to the discredit of Gospel harmonizing? The reason here is obvious; because it will embarrass the Remarker's theory of Inspiration, by throwing more difficulties in its way than he can possibly remove. He attempts, however, to effect his object, by hinting that the *differences* are 'perhaps capable of being reconciled, even though the solution be not known to us,' and may depend on various readings: but this effort will not serve his purpose; for of what use to us are unknown solutions? Why, moreover, this *caution* in the use of Harmonies? Who demands an entire agreement in matters of inferior consequence, where it is not necessary? Not the harmonizer. He only endeavours to shew wherein the Evangelists agree and wherein they differ. —We shall dismiss this topic by observing, in the words of the author of the 'Remarks,' that 'it disturbs not our faith, if the sacred historians have been suffered to recollect, with some little

little variation, the attendant circumstances of each fact, or to fall into a different manner of telling one and the same story.'

From the general subject of Gospel inspiration, we proceed to the particular case of St. Luke; and to consider whether he was a mere compiler, or wrote from some degree of personal knowlege. Against the former position, the Remarker argues that the word παρηκολουθηκως, in Luke's preface, 'certainly means the being present with or accompanying a person or things;' and he adduces authorities for this acceptation of the term. Mr. Marsh, however, maintains in his 'Letters' that 'there is the strongest reason for believing that this expression, especially when taken with the context, implies the contrary;' and he quotes authorities adduced by Raphelius, to shew that παρακολουθεω, coupled with ακριβως, signifies *mente atque intelligentia consequi*, or must be taken in the sense 'of making diligent inquiries.' In the notes to the 2d edition of the Remarks, the author, though he seems to yield to the justness of Mr. Marsh's stricture, by not contending positively for rendering the words in Luke's preface '*having had an exact personal knowlege of all things*,' &c. yet maintains that this Evangelist, 'if not an eye-witness, at least stands in the next rank;' that he was an author of the same time and country, known to the Apostles, and certainly the associate of St. Paul; and therefore (the sentence concludes) 'he has a right to be considered as an original inspired author.' The premises do not warrant this conclusion. Luke's preface shews that many spurious accounts of the Life of Christ were circulated before he wrote; that he was qualified to give a correct account by deriving his information from the purest channels, viz. from those who had been eye-witnesses and ministers of the word, and by his having bestowed on the subject the most diligent examination. *Further this deponent saith not.*

Mr. Marsh's account of the origin of the three Gospels of St. Matthew, St. Mark, and St. Luke, is represented by the Remarker as tending to degrade them: but that this was not his intention every candid reader will allow. His object is to explain difficulties; and, if his hypothesis fails, it has the merit of great ingenuity. It must be remembered that our blessed Lord was born in Judea; that he employed no other language in his preaching than Hebrew, or, to speak more correctly, a dialect of the Hebrew; that his apostles were his countrymen; and in course that their accounts of their master must have been delivered in the language of Judea. Hence a two-fold question arises; How has it happened that all our authentic narratives of the life of Christ are conveyed in the Greek language? and how are we to account for the striking coincidence of expression which is apparent in the several

veral relations of the Evangelists? Mr. M. is represented as stating that there existed a common Hebrew document; that this original document, before it received any additions, was translated into Greek; and that it afterward required some additions, &c. To this mode of explaining the origin of the Greek Gospels and their several particularities, the Remarker objects, not only as it makes the Evangelists to be 'the mere copiers of copyists,' the compilers from compilations from a farrago of Gospels of unknown authority, but as there is a total absence of antient testimony in its favour. He even accuses Mr. M. of 'a want of sincerity and correctness,' in quoting the Τῶν Δωδεκα Ευαγγελίον, without acquainting the reader that it is a spurious work; and the 'Απομνημονεύματα τῶν Αποστολων, mentioned by Justin Martyr, without hinting that by this title Justin means the four Gospels.

Mr. M. complains in the Letters that his hypothesis has been misrepresented. His supposition is that 'a document drawn up from *communications made by the Apostles*, was used by St. Matthew, St. Mark, and St. Luke, as the basis of their Gospels,' and he asks how this makes the Evangelists "the copiers of copyists" and degrades them? He rests the theory itself on the numerous and manifold appearances in the verbal harmony of the first three Gospels; and though he denies that it requires historical evidence, he thinks that the general opinion of antiquity, and particularly the assertion of Origen that St. Matthew wrote his Gospel in Hebrew, may in part be adduced as direct testimony in its favour.

In answer to the charge of incorrectness, on the score of the Ευαγγελιον τῶν δωδεκα and the 'Απομνημονεύματα τῶν Αποστολων, Mr. M. first accuses the Remarker of misapprehension, and then replies that he had repeatedly stated the first as an apocryphal writing; and that, as to the second work, the *Memoirs of the Apostles*, good reasons may be given for believing that 'they were not our four Gospels, but a single Gospel, which had much matter in common with the Gospels of St. Matthew, St. Mark, and St. Luke, but was not the same with any of them.' In confirmation of this position, the following passage is exhibited from Justin's quotation of the 'Απομνημονεύματα, which does not exist either in sense or in substance in any of our four Gospels. He says in his Dialogue, speaking of the baptism of Christ, κατελθοντος τȣ Ιεσȣ επι το ὑδωρ, και πυρ ανηφθη ἐν τω 'Ιορδανη, και αναδυντος αυτȣ ἀπο τȣ ὑδατος, ὡς περιστεραν το ἅγιον πνευμα ἐπιπτηναι ἐπ' αυτον εγραψαν οἱ αποστολοι.—Lardner suggests that the circumstance of *a fire being kindled in Jordan* is only a conclusion from those words in the Gospels, *and the heavens were opened:* but this is

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an inference which most readers will doubt; and the subsequent observations, in the notes of the Remarker, on the punctuation of the passage, together with his parallel passages from the Memoirs and Gospels, designed to shew their agreement, leave the evidence in favour of Mr. Marsh's opinion.

The Remarker proceeds with more apparent success, when he hints that Mr. Marsh's hypothesis was not consistent in itself; and when he shews, by a comparison of texts, that the strong language which he employs in its support is not fully justified: but it would carry us too far to enter into these details.

When, perhaps, readers reflect on the little difference between the two hypotheses, on which so much critical argument has been lavished; and that one disputant would account for the verbal harmony of the Greek Gospels, from their having been previously committed to *writing* in that language, while the other contends for the discourses of Christ having been preserved for a time by *oral tradition*; they may incline to think that the disagreement is not important enough to justify the fierce contention which it has provoked, and that the advocate for one statement can have no plea for cautioning theological students against the other. *

Moy.

ART. VII. *The Evidence for the Authenticity and divine Inspiration of the Apocalypse*, stated and vindicated from the Objections of the late Professor F.D. Michaelis; in Letters addressed to the Rev. Herbert Marsh, B.D. F.R.S. &c. 8vo. 3s. Hatchard.

THE learning and critical sagacity displayed in this treatise will be creditable to the author in the mind of every reader, whatever may be the result of the argument. Indeed the Apocalypse has seldom been vindicated with a more patient research into evidence, or with a more strenuous display of the abilities belonging to an apologist; and we recommend the pages before us to the consideration of those who are inclined to reject this book from the canon of the N. T. While, however, we regret that we cannot give to this work the space to which it is intitled on the score of its merit as a well-written discussion; we must be honest enough to own that its reasoning has not been successful in removing our doubts respecting that very singular book, which the author venerates as the produce of Divine Inspiration. That such profound biblical scholars as Lardner and Michaelis should have entertained suspicions of its authen-

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* Since the above article was written, we have heard a report that the *Remarks* are the production of Dr. Randolph, Bishop of Oxford.

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ticity, is some plea for scepticism on this head; and the highly mystical, and at present unintelligible, nature of the composition itself must remain a stumbling-block to sensible believers. The existence of such a writing as the Apocalypse, in a very early age of the Gospel, is fully proved by the testimony of the Fathers: but the multitude of spurious compositions, which infested the Church about that period, makes it necessary to pay more attention to the internal than to what is called the external evidence.

It is asserted by the present vindicator of the authenticity and divine inspiration of this book, that 'there is not one writer of the primitive church, no Father, no ecclesiastical author, who seems to have questioned it.' As far as quotations from a composition are testimonies of its authenticity, Iræneus, Hermas, Polycarp, Papias, Justin Martyr, &c. may be adduced in its favour: but in whatever manner these Fathers may have mentioned and quoted the Apocalypse, the conviction of the Primitive Church respecting its authenticity was not complete; or otherwise Eusebius, in the enumeration of the books composing the canon of Scripture, would not have so particularly specified it as a writing of doubtful authority. The very manner in which this ecclesiastical historian mentions the Apocalypse is not favorable to the writer before us in his unqualified position, 'that the authenticity of the book was *never* doubted by the Church, during the first century after it was published.' Eusebius's testimony is thus exhibited:

'He has distributed (says the author) into four classes all the books pretending to a place in the sacred canon of the New Testament.

'1. The Ομολογεμενοι Αναμφιλεκτοι, books universally read, and admitted to be genuine.

'2. Αντιλεγομενοι Ομως Γνωριμοι Τοις Πολλοις, books objected to by some, yet acknowledged by the many, by the greater part of the Church.

'3. Νοθοι, spurious, or apocryphal books, whose authenticity, or divine inspiration, was denied by the Church, but which might be usefully read, as containing pious thoughts, and no bad doctrine.

'4. Books published by heretics, which no Father of the Church has deigned to support with his external evidence, and which have no support of internal evidence, being discordant from the apostolical writings, both as to matter and manner.

'Eusebius places the Apocalypse in the first, and also in the third class; but as it cannot belong to both, so in placing it in each of these classes, he adds, ει φανειη, "if it should so seem proper." It was to stand in one of these classes, when the question concerning its merits should be determined. Hence may be inferred, that the question was then so far settled in the mind of Eusebius, that it *must* belong either to the first or third class, and by no means to the second or fourth.'

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After so fair a statement of the enumeration in the Ecclesiastical History, we are not prepared for this observation: 'It appears then that, in the times of Eusebius, the Apocalypse had a place among the genuine undoubted books of sacred Scripture.' It does not hence appear that this was the case universally.

Had Eusebius only spoken of this book in the undecided manner above noticed, so as to give Christians their option of placing it, as they might seem inclined, either among authentic or among the spurious writings, (H. E. Lib. III. c. 25.) we should incline to believe from it that, on some particulars relative to this book, his own mind was not decided: but his subsequent declaration (H. E. Lib. VII. c. 25.) of his disbelief of its being the work of John the Apostle, with his opinion that from the style and composition it could not have proceeded from the same person who was the author of the Gospel of St. John, sufficiently attest the rank which he assigns to it. Eusebius concludes his long chapter *concerning the Revelation of John*, with cautioning his readers against supposing that he had made his objections to the barbarous style of the Revelation by way of derision; a proof that some respectable Christians in his time regarded it with no great veneration.

In proceeding to the discussion of the internal evidence, the author observes that 'the ancient objection made *by some before Dionysius*, "that the Apocalypse is unworthy of any sacred writer," is not now persisted in and deserves not a particular refutation.' Begging his pardon, however, we must remark that this is the very ground which a person of common sense would take in pleading for its rejection from the authentic canon of Scripture, whatever sturdy opponent he might find in the author of this pamphlet. Its extreme obscurity is allowed: but it is contended that, 'if we cannot yet understand it, it is our duty to deliver it to the studies of posterity,' who may make great use of it as a bulwark of the Christian faith.

The language and imagery of the Revelation are unlike any which are to be found in the composition of a very old man, such as St. John was when he is said to have penned it; and this fact, combined with its dissimilarity from the acknowleged writings of the Apostle, forms a strong objection, which its advocate thus endeavours to obviate:

'In perusing the Apocalypse I remark that the sentiments, the notions, the images presented in the books, are, in very few passages, those of the *writer*, (such I mean as had been digested in, and arose out of his *own* mind), but of that Holy Spirit, or *of those heavenly inhabitants*, who expressed them to him by symbols, or declared

declared them by speech. The pen of John merely narrates, and frequently in the very words of an heavenly minister, "That which he sees and hears," he writes as he is commanded: (ch. i. 19.) but they are not his own ideas from which he writes: He relates simply and plainly, with little or no comment of his own, the heavenly visions which he has seen. And even in those parts of the book where we should most reasonably expect to meet with the proper sentiments of the writer, we perceive him teeming, (as, indeed, was natural), with his newly acquired images. He uses such at the very outset of his work; even in the Epistolary Address, which is full of images exhibited to him in the visions. The same are again seen at the close of the book. And, indeed, it is difficult to find many passages wherein the writer has recourse to his own sentiments, his own previous store of imagery.'

On the subject of the variety of style and manner in this book, compared with those of the Gospel, it is hinted that, as '*the history of its first publication is unknown to us* [an unfortunate circumstance in the detail of its external evidence,] it *may* have been written originally in Hebrew, or St. John might have employed an amanuensis or corrector of his language, at one time and not at another.' In addition to these mere conjectures, it is added:

'The Gospel appears to have been written by St. John, after an interval of about thirty years from the events which he relates. At such a distance of time the mind is enabled to look back with calm composure, and to represent, with dignified serenity transactions which could not be narrated soon after they had happened, without warm and passionate expressions. It seems to be owing partly to this cause that the Evangelist is seen to relate in a cool tenor of style, in the Gospel, those sufferings of his beloved Lord which he had witnessed, and which if related by him immediately after the events had taken place, could not have been told otherwise than with commotion and indignation. But the Apocalypse was written by its author immediatley after he had seen the vision; the impressions on his mind had no time to cool; his expressions kept pace with his feelings, and his style became *more* vivid and glowing. The same clear rivulet which has been seen to flow calmy in its former course, becomes turbid and furious, when it meets with rocks, or, by other causes, is accelerated in its descent.'

We pretend not to say how far this figurative reasoning will avail, in defending the authenticity of a more figurative book.

A particular examination of the strange and uncouth pictures and images, pourtrayed in the visions of this writing, should form part of an inquiry into its internal evidence; for if it be almost impossible to affix to some of these any meaning, and if certain expressions, (viz. the *seven spirits of God*) are employed, to which no counterpart is found in any portion of authentic scripture, it is impossible to peruse this book without doubting its authenticity.

We are concerned to observe that the last argument, which the present controversialist uses to prove that St. John was the author of the Apocalypse, is extremely weak. 'In chap. i. 13. he who is ordered to write the book beholds in the vision "one like unto the Son of Man." Now, who but an eye-witness of our Lord's person upon earth could pronounce from the *likeness* that it was *he?*' As well might this writer argue that Nebuchadnezzar was acquainted with the *Son of God*, because he remarked, on looking into the fiery furnace, that he saw four men, and that the form of the fourth was *like* the Son of God.

After a laboured dissertation, we are finally referred to the diligence of future inquirers, and to the actual accomplishment of the apocalyptic prophecies. Certainly, if these predictions are ever understood and accomplished, all doubts will be removed: but, in the mean time, it is admitted that all is now involved in thick darkness; and it seems therefore of little moment to Christians of the present day, whether they admit or reject this writing,—whether it be an authentic or a spurious composition.

Mo.y.

ART. VIII. *An Historical and Political View of the Disorganization of Europe:* wherein the Laws and Characters of Nations, and the maritime and the commercial System of Great Britain and other States, are vindicated againt the Imputations and revolutionary Proposals of M. Talleyrand and M. Hauterive, Secretaries of State to the French Republic. By Thomas Brooke Clarke, LL. D. Secretary for the Library, &c. to H. R. H. the Prince of Wales. 8vo. pp. 208. 5s. Boards. Cadell and Davies.

THAT the prominent features in French politics have been military conquest, and an ambitious lust of dominion, is a principle established by a long series of historic facts; and Dr. Clarke has properly appealed to this evidence, in order to fix on the French system those imputations of a disorganizing tendency, with which M. Hauterive labours to stigmatize Great Britain and other states. In his encomiums of Peter and Catharine of Russia, and of the Great Frederick of Prussia, he is not more animated, than in his condemnation of Louis XIV.; by whose wars of aggrandizement, surrounding powers were disturbed and plundered. It is certainly true that the first violator of the system established by the treaty of Westphalia in 1648 was France; and 'that by her immense acquisitions, she obtained a preponderance, which broke the mutual relations and dissipated the general harmony' established by this celebrated treaty. So far Dr. C. has refuted M. Hauterive: but we should have been more satisfied, if, instead of detailing transactions in remote Germanic wars, he had taken a view of

the state of Europe immediately preceding the French Revolution, and had particularly noticed the unprincipled partition of Poland; an event more atrocious than any recorded act of Louis XIV.; and which, by annihilating a vast kingdom, at one stroke, more completely broke the mutual relations subsisting between the states of Europe, than any plunder with which France can be charged, previously to the revolutionary war. What a fatal precedent was this measure to France! Dr. C. should have weighed it in his political scales, even though it should have obliged him to lower the extravagant praise which he has lavished on the late Empress Catharine of Russia. After such a wanton stretch of power, could any of the high contracting parties in this treaty of Partition protest with a shadow of reason against the disorganizing violence of France, or against her blotting kingdoms from the map of the globe? How long will it be a source of lamentation, that the lawful sovereigns of Europe afforded her such an example!

With considerable ability, Dr. Clarke exposes M. Hauterive's contradictory assertions, developes the motives in which the French secretary's publication originated, and endeavours to counteract those 'advertisements for confusion and division' which it contains. Great Britain being the object of M. Hauterive's spleen and animosity, a considerable part of the work before us is employed in correcting his mis-statements and erroneous reasoning, and in unfolding the consequences which would result to Europe from the actual adoption of the French theory. Dr. C. ridicules that writer's proposition of a new public law of Europe, as intended 'to create rights to inflict wrongs;' and he enlarges on the general benefits of the maritime system, as at present understood and established. It is here observed that a conspiracy in Europe against Great Britain would be a conspiracy against itself; that it is this maritime power which has resisted the subjugation of the continental states; and that it is by commerce that the improvement of nations is promoted. The Doctor thus explains the manner in which trade was delivered from the degrading oppressions of the feudal system, and the comforts and blessings which soon resulted:

'Peter the monk pointed out to the Barons, these heroes by profession, the way to gain heaven on soldier-like terms. Thus inspired with an epidemical phrenzy, all the hosts of idle warriors throughout Europe went to conquer heaven in the Holy Land. These frantic crusades soon taught them that a supply of necessaries was wanting; in which they were attended by swarms of females of quality. Such pilgrims never thought, in the first paroxysms of this fashionable zeal, of hunger and illness: or they supposed that food and medicine would

come down from heaven. They soon learned, however, that it was better to possess magazines than expect miracles. In order, therefore, to purchase supplies, little societies of tradesmen were emancipated for small sums of money, and hence the origin of their charters. During two hundred years, the phrenzy of the crusades and the extravagance of the barons continued to augment the privileges of towns and cities. Freed from oppression by these charters, the trading places soon grew up into opulence through commerce, and hence they were thought worthy of sending representatives to parliament. Thus commerce gave property, and out of property grew the right of the people to vote at elections and to sit in parliament. Previous to this important effect of commerce, the nobles and the military voted at the elections of knights of the shire, but the people never. This class of human beings, far from being considered as citizens previous to this time, were estimated as so many heads of cattle, or live stock upon the land. The fifth article of *Magna Charta*, which forbids "the waste of *men* or *things* on an estate," demonstrates in what class of comparative consideration they stood.

'The artificers and tradesmen of England, having thus gradually purchased freedom, and increased their opulence, were enabled to give larger sums to their lords; and hence the origin of long leases. By such important results from commerce, the merchant moving forward both in rank and wealth, felt a new stimulus which roused his industry and exertions. Thus commerce was extended, and the arts and luxury appeared. The high lords now began to feel more enjoyment in convenience, and the growing softness of personal indulgence, than in the rapine, revelry, and disorders of their dependants. The manufacturer and the tradesman, soon taught the baron that he could gratify his own appetites of vanity or voluptuousness, with what he had dissipated before on the noisy feasts of thousands. Thus the retainers, who had paraded with lance and javelin, the pride and terror of tumultuous fairs, gave way to the baron's self-love, which manifested itself in the splendour of domestic life, or the dazzle of dress. And now arms retired before frivolity. The baron being initiated in pomp and pleasure, and the merchant in the profits of commerce, luxury advanced, refinement followed, and industry kept pace. But while they went on together, the trader became the rival of the noble in opulence, and roused others to become his own rival in commerce. Hence rivalry in luxury, and rivalry in trade, multiplied and improved the arts; and the great, always more voluptuous, and always more expensive, exceeded their revenues, sold their domains to the merchant and mechanic, and ruined their fortunes. Thus commerce levelled the proud baron, freed kings from slavery, and people from oppression.'—

'Since the beginning of time knowledge has kept pace with wealth, extended with industry, and flourished with commerce. Such has been its progress since creation over the globe: it has thus pervaded Europe; always abandoning the poor or impoverished, and uniformly abiding and flourishing with the nations rich and commercial; but wherever there is poverty, there will be ignorance; where there is ignorance, there will be error; and where there are poverty, ignorance,

and error, there will eternally be misfortunes and vice. Make the people happy, and they will be virtuous; let the great be virtuous, and they will be happy. This is the invincible shield against disorganization and revolution: and this shield is formed by commerce. It gives industry and promotes happiness among the people below; it punishes, by pulling down laziness and vice from their seats above, and by exalting services and virtue. Commerce effectually encourages, by rewarding industry with ease, happiness, and civil independence, which utterly destroy all moral abjection; and this is a great corner stone of civil virtue.'

As Dr. C. is an enthusiastic admirer of commerce, he contemplates with exulting satisfaction the trading prosperity of his own country, and predicts its growing strength and happiness for ages to come. He tells us moreover that '*we are prepared for war*, without one farthing of further increase of our taxes:'—we wish that the minister would confirm the truth of this statement.

Moy.

ART. IX. *Testacea Britannica*, or Natural History of British Shells, Marine, Land, and Fresh-water, including the most minute: systematically arranged and embellished with Figures. By George Montagu, F. L. S. 4to. pp. 606. and 16 Plates. 4l. 4s. coloured, or 2l. 2s. plain. Boards. White. 1803.

THE appearance of this very respectable volume, after the interval of only a single year from the publication of the author's Ornithological Dictionary *, is a most substantial testimony of his diligence and perseverance; and his adoption of a systematic delineation, in preference to the alphabetical arrangement, enables us to state with facility and precision, the extent and importance of his present undertaking.

At a period in which every department of Natural History has become an object of minute and philosophical investigation, it might be expected that the testaceous mollusca should be classed according to the characters of the living animals. Yet the most ingenious attempts to realize such an arrangement have hitherto failed; and the extreme difficulty of procuring the various species in the living state may, perhaps, prove an insuperable bar to the accomplishment of such a laudable design. Hence the methodical naturalist of the present day is compelled, like Linné himself, to acquiesce in that artificial distribution of shells, which is suggested by the varieties of their figure and structure. Mr. Montagu, who chiefly follows the Linnéan distinctions, is very careful to note the sup-

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* See M. R. N. S. Vol. xl. p. 137.

plementary genera and species included in his limited range of conchology, and has considerably augmented the valuable descriptive catalogues of Lister, Pennant, and Da Costa. Through the kind offices of the late indefatigable Mr. Boys of Sandwich, he was, moreover, enabled to make many additions to the list of microscopic shells, published by Mr. Walker in 1784.—A careful inspection of the whole work warrants our assent to the following statements, which may therefore be regarded as conveying our opinion of its *general* merits:

'The descriptions are as concise as possible, consistent with the necessity of giving a full and perfect idea of each species; and figures are given of such only as are entirely new, or have not appeared in any English work, except in such cases where it was thought requisite for the purpose of comparison. To which, in many instances, is added a short description of the animal inhabitant, a circumstance of no small importance in aid of discriminating some nearly allied species; though of no generic use in conchology. An attention to this alone, could have induced us to refer, in many instances, to Muller.

'The synonyms are drawn from some of the best authors, and most topographical writers omitted, except in a few cases, where the objects were in obscurity.

'Should the following sheets be deemed to possess any small share of merit, the public are indebted to the labours of a friend, who not only undertook the engraving, but in part also the colouring of the figures; executed from the objects themselves, they are a faithful representation, unadorned with the gaudy, high-coloured tints, which too often mislead.

'But for this assitance, so necessary in the smaller species, this work might never have seen the light; and it is only to be regretted, that it was found too large an undertaking for the hand that gave it existence, to figure all the shells that could have been wished.

'As this friend of science, however, may not undeservedly feel the shafts of the critical artist, it may be right to disarm them, by observing that the feminine hand of the engraver was self-taught, and claims no other merit in the execution, than what results from a desire to further science by a correct representation of the original drawings, taken by the same hand; both equally the works of amusement, not labour for emolument. Further, it was not originally intended that any but coloured figures should be given, and that only to a few copies, printed on superior paper; but overpowered by the desire of particular friends, plain impressions are suffered to go into the world with the inferior copies, though executed only for the purpose of colouring.

'To the naturalist therefore, and not to the artist, an appeal is made; if the representations are correct outlines of the objects, the design is accomplished; and we trust science will be considered as having reaped more advantage from such, than from highly finished engravings devoid of correctness and character.

'The species herafter described, with a few exceptions, are in our own cabinet, and have chiefly been collected from their natives places by ourselves, or by the hands of a few friends, whose conchological knowledge,

knowledge, and scientific researches are too well known to be doubted: but under every individual, the authority of its being British will be found; and when any doubts are entertained, it is particularly specified.

'Aware that some shells have been given as English which never originated there, we have been cautious of admitting any thing, but upon the best authority; and where we have expressed doubt, we beg it may not be considered as arrogance, or contempt of the opinion of others, but a wish to develope truth: we are all liable to err, but those least, who search for nature where nature flows.

'Subjoined will be found a succinct description of the several animals inhabiting shells as recorded by Linnæus and others: and a sketch of the Mullerian arrangement of univalve shells, by their several inhabitants. To which is added a copious alphabetical as well as systematical index.'

Mr. Montagu's labours, however, are well deserving of a more particular analysis.

Agreeably to the plan proposed, the work consists of three great divisions; including, respectively, *Multivalve*, *Bivalve*, and *Univalve* shells. Of these, the first comprehends the genera *Chiton*, *Balanus*, *Lepas*, and *Pholas*. Among the seven species of Chiton enumerated and described, the *Septemvalvis* forms an article entirely new. The shell is half an inch in length; and it is found, though rarely, in Salcomb Bay. Following Dr. Pulteney, Mr. M. divides the Linnéan Lepas into two, namely, *Balanus*, denoting the sessile, and *Lepas*, the pedunculated species. Ten of the former are accurately described. Pulteney's *punctatus* is justly discriminated from the common *balanoïdes*. The *rugosus*, *costatus*, and *concïdes*, likewise form additions to the Gmelinian enumeration. Of the *tintinnabulum*, we are told that 'it is the produce of warm climates, and brought to us on the bottoms of ships, where they are frequently seen adhering in clusters; and of course dead shells are sometimes found on our shores: but we doubt if they ever breed in this climate.'—As the different species of this genus are liable to varieties, and probably run into one another, Mr. Montagu recommends attention to the operculum as a discriminative mark.—To *Lepas anatifera* are added *anserifera scalpellum*; and the new and elegant *Sulcata*, found near Portland Island, adhering to *Gorgonia flabellum*.

To Pennant's four species of *Pholas*, is added the *Striatus*, a doubtful native, and, like its congeners, a borer. 'In a piece of timber now before us, (says Mr. M.) perforated by this and the *Teredo Navalis*, it is remarkable how effectually they destroy the planks of a ship by their conjoint actions; the *Pholas* perforates the wood across the grain, while the *Teredo* insinuates itself with the grain in all directions.'

The Bivalve genera are *Mya*, *Solen*, *Tellina*, *Cardium*, *Mactra*, *Venus*, *Chama*, *Arca*, *Pecten*, *Ostrea*, *Anomia*, *Mytilus*, and *Pinna*.

The *Mya dubia* of Pennant, or *Pholas faba* of Pulteney, is here designed *Mya pholadia;* and several doubts are still suggested with regard to its true station in the arrangement.—Pennant's and Da Costa's *M. pictorum* is denominated *ovalis*, Dr. Pulteney having shewn that it is perfectly distinct from the *pictorum* of Linné. The latter is either rare, or very local in England. It was found by the author in the river Kennet, above Newbury, in Berkshire.—Walker's *Cardium striatum* is properly classed with this genus, and denominated *inæquivalvis*. The *suborbicularis*, *distorta*, and *bidentata* are new species; though the latter is inserted with some degree of hesitation as to its real genus. The specific list of British Myæ, then, according to Mr. Montagu, stands thus:—*pholadia*, *arenaria*, *truncata*, *margaritifera*, *ovalis*, *pictorum*, *inæquivalvis*, *suborbicularis*, *pubescens*, *prætenuis*, *distorta*, and *bidentata*.

Of the twelve species of *Solen*, *novacula*, *squamosus*, and *pinna* are non-descripts. The first resembles the *siliqua* in every thing but the hinge; 'being furnished with one strong blunt curved tooth in each valve at one end, destitute of lateral laminæ: these teeth turn contrarywise, and when closed, clasp or hook into each other.'—The *minutus* is noticed for the first time as British, Mr. M. having found it burrowed in hard lime-stone at Plymouth.—As Pennant's *cultellus* differs from that of Linné, the present author has followed Dr. Solander, and has named it *antiquatus*. He notices, at the same time, an important correction: 'Mr. *Pennant*, who first gave this species as a *British* shell, has erred with respect to the number of teeth, giving only a single tooth in each valve. Da Costa, and Dr. Pulteney have fallen into the same error. It should seem, from this circumstance, that the teeth are easily destroyed, and indeed we have found it to be the case, but by the assistance of a glass readily discover the fractured part. We have received it perfect from Looe in *Cornwall;* but more frequently with the loss of one or two teeth.'

Under *Tellina*, we find nineteen species, and several judicious alterations and additions.

Among seventeen species of *Cardium*, are three non-descripts, viz. *nodosum*, *elongatum*, and *arcuatum*. A careless observer would very readily confound the first with the young *echinatum:* but the latter is more convex, and presents sharper ribs, and more pointed and distinct tubercles. The *arcuatum* is thus described;

'C. with

'C. with a thin, fragile, semi-pellucid, orbicular, white shell, finely and regularly striated transversely in an arcuated manner, as if cut with an engraving tool, with a few irregular concentric furrows; not glossy: beak or *umbo* central, pointed at the apex, and turning to one side; hinge furnished with one primary tooth in each valve; laminated teeth remote: on the side of the middle tooth a sulcus or groove in which the connecting cartilage is fixed. Inside white, a little glossy, very concave; margin slightly crenated. Diameter not quite half an inch.

'This shell has somewhat the habit of the *Tellina divaricata* of *Linnæus.*

'We found this elegant species in *Falmouth* harbour, dredged up with sand for manure; but not common.'

The genus *Mactra* includes eleven species, two of which are non-descripts, namely, *triangularis* and *tenuis.* In this division, as in most of the others, various emendations and corrections of former conchologists are introduced: but our limits permit us not to pursue them in detail.

The species of *Donax* here particularized are, *trunculus, denticulata, complanata, plebeia, irus,* and *castanea*—the last a nondescript. The *irus,* which Pennant confounds with *Tellina Cornubiensis,* perforates the hardest lime-stone. Its animal, like most of the borers, is an *ascidia.*

Mr. Montagu's catalogue of species pertaining to *Venus* amounts to twenty-two; among which, *minima, subcordata, triangularis, spinifera,* and *perforans* are recognized for the first time.

Chama cor, an Hebridian shell, is now duly noticed. Under *Arca* are classed *pilosa,* (Pennant's *glycymeris*) *lactea, Noæ* (very rare) *minuta,* and *nucleus.*

The Linnéan *Ostrea,* according to Pennant and others, is split into two genera:—the first, *Pecten,* including those species which are eared, and have a small subtriangular cavity. The others retain their former generic appellation: but *edulis* is the only British kind in this collection, the *striata* being removed to *Anomia.* To the last named genus are assigned *ephippium, squamula, aculeata,* and *undulata:* the two latter from Gmelin.

Mytilus furnishes the author with fifteen species, including *præcisus* and *discrepans,* now characterized for the first time. The latter, in appearance, is so nearly allied to *discors,* that he once received a specimen of each from an able conchologist, for the same shell. 'The principal distinctions are, that this is very little convex, whereas the other is nearly as thick as it is broad; this is rounded, and broadest at the anterior side; the other is smallest on that side, and runs out to an obtuse point; it has only eight, or nine, clearly defined ribs, on the side next

to the beak; whereas the other has double that number; which character is invariable; and this is never otherwise than of an uniform colour, without spots or markings of any kind. No author seems to have distinguished this species, although so essentially different from *M. discors.*'

The succeeding remark is also deserving of attention: 'Much caution is requisite, in determining the species of this genus, so similar to each other, and subject to so much individual variation by climate and other circumstances; which have already, we fear, been the occasion of multiplying the species beyond their natural bounds.'

Pinna pectinata, ingens, and *muricata* bring up the rear of the bivalve division. The account of the *ingens* is minute and curious. It is sometimes a foot in length. One of the largest weighed seventeen ounces, independently of its inhabitant.

Mr. Lightfoot, in 1786, described *Nautilus locustris* as an article of British zoology; and Mr. Walker since added, with more zeal than accuracy, several microscopic species of the same genus to our indigenous catalogue. Mr. Montagu introduces to our acquaintance not fewer than sixteen.

The *bullata* and *voluta* are added to *Cypræa.* In regard to the furrow along the back of the *pediculus,* it is remarked that 'those who have described the sulcus as a character in the *British* specimens, have certainly confounded them with foreign shells; for in the thousands which we have examined from various parts of our coasts no such circumsance has ever occurred.' We are far from wishing to invalidate such respectable authority; yet we remember to have seen a few specimens of the sulcated variety, which were said to have been collected on the shores of the Frith of Forth, nearly opposite to Edinburgh.

The exposition of the genus *Bulla* is particularly interesting, and comprizes eighteen species; of which *haliotoidea, plumula, umbilicata,* and *diaphana* are non-descripts. Many recent observations have proved, contrary to the opinion of Linné, that the inhabitant of some of the species is not a limax. Several are distinguished by a testaceous gizzard, and the property of involving the shell in the animal.—The following, among other singular particulars, are related of *B. hydatis:*

'The animal inhabitant is a shapeless mass, destitute of either eyes or *tentacula*; the head, or forepart, has a transverse opening, which runs along the sides, and forms fin-like membranes, that expand on part of the under side of the shell: the skin is warty, tough, and of a dusky brown colour. The gizzard, or stomach, is a very singular structure: it is small in proportion, and consists of three sub-oval, corneous

corneous plates, held together at their edges by ligaments, and surrounded by a strong, cartilaginous, or muscular substance: it is of a sub-triangular shape, with the alimentary canal attached to its centre. The plates on the inside are well formed for comminuting its food: they are of a dark purplish brown, or chocolate colour, with a longitudinal ridge, and several transverse furrows on each; the upper parts reflect outward, and are bare of covering even when connected together, so that their structure is partly seen without opening the stomach: the lower part of the gizzard is convex and muscular.

'To a conchologist, perhaps, it would be difficult to describe the appearance of the corneous organs of digestion better than by saying they resemble so many *Chitons*.'

Under *Voluta* are ranked six species, including *catenata*, not hitherto described. Several additions and judicious corrections also occur under *Buccinum*. The number of species described is seventeen: and *cinctum* and *minimum* are introduced for the first time.—*Strombus* presents us only with *pes pelicani* and *costatus*.—Not fewer than one half of the *Murices*, viz. *purpureus*, *linearis*, *muricatus*, *turricula*, *rufus*, *sinuosus*, *attenuatus*, *gracilis*, *septangularis*, and *tubercularis*, are non-descripts.—Twelve species are assigned to *Trochus*. The *humidus*, if not a synonym of the *Nassaviensis* of Chemnitz, is new.

The numerous and elegant family of *Turbo* is distributed by Mr. Montagu into three sections; the first comprehending the marine species, the second those which are found on land and in fresh water, and the third those which have their spirals reversed. This division is rather commodious than logically accurate. Of the seventy-two species characterized by this discriminating naturalist, several are non-descripts, and many are introduced for the first time as inhabitants of this country. For the benefit of the conchological student, we extract the distinct account of reversed shells:

'We have thought it proper to make a separate division of the reversed shells of this genus, in order that they might be brought together the better for comparison; and perhaps it may not be improper in this place, to define what is really intended by this term.

'Nothing appears more confused and incomprehensible, than the various descriptions of different authors, concerning the spiral turns of a *heterostrophe* shell; some call it from right to left, others *vice versa*, from left to right.

'Every conchologist knows, that most convoluted shells turn one way, and that there are a few species which are *heteroclitical*, or invariably turn contrary to the usual manner: some indeed have doubted, whether this is a permanent character; there requires, however, no argument to prove it is so, to those who have taken the trouble to examine the common species of *heterostrophe* shells, which daily present themselves to our notice in our rural walks. Indeed, it is rather strange, that not one of these shells, whose nature is to have their spires

spires turn in the more unusual manner, has (to our knowledge) ever been met with to vary from that formation; as such accidental deformities have been found in a few instances, amongst those which are usually termed dextrals, or have the more usual spiral turns, and have become *lusus heterostrophon* shells.

'In order therefore to explain, which way the turn of the spiral convolutions of a reversed shell takes, omitting the vague signification of turning to the right or left; we shall observe that the more common turn of shells is with the apparent motion of the sun, or as the index or hand of a clock moves.

'But in order to be more clearly understood, let us compare the spiral volutions of a shell to a common cork screw, and we shall find, that whether the mouth or *apex*, is placed upwards, the spires will turn from the upper to the lower end like a common screw, which is in the same direction as the index of a time-piece, and what is commonly understood by a dextral or right-handed screw. As a further definition, such shells have their aperture on the right side, when examined with that end downward, and is in the direction of the sun's apparent motion.

'On the contrary, a reversed shell, when placed in a perpendicular position, has its spiral volutions in an opposite direction to the motion of the index of a watch, or a clock, or to a common screw; and in fact resembles what is usually termed a sinistral, or left-handed screw. These have their aperture on the left side, or opposite the left hand of the person holding the shell with the mouth downward; and the opening is opposite the sun's apparent motion.

'In order to determine whether a flat shell, whose volutions are laterally placed, is a reversed species, we have only to examine which way the volutions turn from the *apex* or centre towards the mouth; and if we find it contrary to the motion of the index of a watch, it is a *heterostrophe*, or reversed shell: and *vice versa*,

'In some of the more depressed species of *Helix*, or *Nautilus*, attention is requisite to be paid to the mouth, in order to determine which is really the upper side of the shell, for it is on that side the spiral turns are to be taken from the centre or *apex*: and in most instances this is to be determined by the oblique direction of the aperture to the under part, where the lip rarely extends so far as on the upper part. In fixed shells, such as *Serpula*, there is no difficulty, as the side which is *sessile* must be considered as the base, or under part. Thus in the *Serpula lucida* the fixed part is sometimes very small, and the mouth protends spirally upwards in a contrary direction to the sun; and therefore must be considered a reversed or *heterostrophe* shell, the same as if the volutions nearest the mouth had turned laterally upon the centre or fixed ones.

'This shell, indeed, is most frequently found with regular lateral volutions; and though subject to great variety with respect to contortions, it invariably turns the aperture one way.

'In some species of *Nautilus*, however, there can be no rule to ascertain whether it is dextral or sinistral; for when the aperture is exactly lateral, the lip collapses the body equally, and the sides of the shell similar, as in *N. Calcar*, it cannot be defined.

'In

'In others of that genus, as in *N. Beccarii* and *Beccarii perversus*, two shells, the principal distinction of which is the contrary turn of their volutions, it is easily determined, by the convexity of the upper side; and of course the aperture being placed somewhat beneath.'

Helix, which likewise presents us with various additions and much diligence of criticism, comprehends sixty-eight species, classed under the general designations of *ovate*, *sub-globose*, and *depressed*.—*Lacuna*, one of the non-descripts, is not limited to the habitations noticed by the author. We have seen several specimens (some nearly half an inch in length) from *Tiree*, a remote island of the Hebrides.—With respect to the amours of *H. aspersa*, we have these observations:

'So much has been already written by different authors on the loves of *Snails*, which requires more than common faith to credit, that we must beg to refer our curious readers to the more recent accounts of the actions of *Snails* in love, given in the first volume of the *Naturalist's Miscellany*; where the author very properly prepares the reader for the belief of such wonders, by saying, "I must request my readers to summon all their philosophical faith to receive the surprising particulars."

'That the hermaphroditical animal of the *Helix aspersa*, as well as *H. nemoralis*, (or at least some of them,) possess small testaceous *spiculi* at certain seasons, must be admitted; but that they are missile darts, we have much reason to doubt, though it is natural to suppose the animals are furnished with them, for the purpose of stimulating each other to love, because it is only at that season they are found to possess them. If such are ever discharged at each other, we have been extremely unfortunate in our observations, for in no one instance, could we ever find the dart penetrated; though at the time the animals are close, the point may irritate: but it is neither sufficiently strong, nor sharp pointed, to penetrate the tough skin with which these animals are furnished; and, indeed the extremely viscid secretion, with which they are so copiously provided, adheres so strongly to these *spiculi*, when wholly projected from the body, that they are for a time held by it. Perhaps we may be told hereafter, that this tough excretory fluid is used as a cord to regain these darts after they have been discharged: but such we should hold equally fabulous, with much of the accounts related by various authors.

'These celebrated love-darts are sub-pellucid-white, and very brittle, about a quarter of an inch, or three eighths in length, and somewhat triangular, like the blade of a small sword.'

Nerita and *Haliotis* have received no additions. Of thirteen species of *Patella*, the *bimaculata* occurs for the first time. One of this rare sort was found at *Falmouth*, and another near *Milton*, on the south coast of Devon.

Dentalium has supplied three non-descripts, namely, *gadus*, *trachea*, and *glabrum*.

The

The Linnéan *Serpulæ* are divided into such as adhere to other bodies, and such as are free and detached; the latter constituting a new genus under the title of *vermiculum*. Among fifteen of the former kind, we have to notice, as non-descripts, *carinata*, *corrugata*, *heterostropha*, *minuta*, *reversa*, and *tubularia*. 'Nothing,' says Mr. Montagu, 'has puzzled the conchologist more than the four species of *Linnæan Serpulæ* under the denomination of *Vermicularis*, *intricata*, *triquetra*, and *contortuplicata*.' He also remarks: 'We have collected a vast quantity of these *Serpulæ*, single and grooped, angulated and cylindric, with all the intermediate gradations, which connect them so nearly, that were it not for the animals, we should have been induced to have considered them as one and the same species: we have, however, by the animals, more than by the shells, formed them into two species; namely, *vermicularis* and *triquetra*.'

The descriptions of most of the *Vermicula* are still imperfect. Sixteen are particularized; and *oblongum*, *perlucidum*, *urnæ*, and *squamosum*, for the first time.

As the article *Teredo navalis* must be interesting to many besides naturalists, we offer no apology for the subsequent extract:

'It has been erroneously imagined, that the animal perforates wood by means of its anterior valves; but there is no reason for ascribing such a property, because, their shape has been likened to an auger, when we find all the *Pholas*, the *Mytilus rugosus*, the *Donax Irus*, and many others perforate not only wood, but even the hardest lime-stone, without the assistance of their shells, a part impossible to effect it.

'It is observable the *Teredo* bores across the grain of the wood as seldom as possible; for after it has penetrated a little way, it turns, and continues with the grain, tolerably strait, until it meets with another shell, or perhaps a knot, which produces a flexure: its course then depends on the nature of the obstruction; if considerable, it makes a short turn back in form of a *syphon*, rather than continue any distance acros the grain.

'We had an opportunity of examining a great number of these shells in the *Dock-Yard* of *Plymouth;* where every means have been tried to prevent the destructive quality of these pernicious animals, which are now become naturalized to the climate, and have increased considerably, though supposed to be of oriental origin.

'The piles we examined had been recently taken up to be replaced with new; these, we were informed, had not been under water above four or five years, and though perfectly sound and solid oak, were greatly perforated *.

'It

'* The method now adopted to preserve the timbers necessarily used about the docks, is to cover that part which is continually under water,

'It must be presumed, that the tube is lengthened as the animal's growth requires; and that it can extend the whole length of the perforation without quitting the tail; but that it cannot recede far, by reason of the increase of the anterior valves affixed to the head, and the taper shape of the tube. This part is rarely above three-quarters of an inch in diameter at the larger end, and a foot in length, in our climate; but exceeds that in the more southern parts, from whence it was brought into our harbours to the destruction of our ships, as Linnæus justly observes, *calamitas navium.*'

In compliance with the practice of his predecessors, rather than from his own conviction, Mr. Montagu has admitted *Sabella* into his arrangement, and has allotted to it the last place. Besides the *cirrata*, which corresponds to *Terebella cirrata* of Gmelin, he has introduced to our acquaintance the *arenaria*, *subcylindrica*, *setiformis*, *curta*, and *compressa*.

We now hasten to close this rapid sketch of the contents and character of the *Testacea Britannica*, with a few general remarks.

Though the work comprizes thirty-six genera, and nearly four hundred and seventy species, we are not without our suspicions that, in some instances, the latter have been needlessly multiplied; and that the systematic nomenclature has been occasionally tortured without an adequate cause. The author's personal observation appears to have been too much limited to the south of England; and many gleanings are yet left for the conchologist who shall make the circuit of our shores. To give additional popularity and interest to a performance like the present, we should have recommended compression of many of the characteristic descriptions, a reduction in the size of the paper and type, and more frequent notices of the living contents of several of the species of shells. In regard to the composition, it is, on the whole, less faulty than that of the Ornithological Dictionary: yet several of the sentences betray a singular contempt of neatness, and are encumbered by such epithets as *testaceological*, *quadrifurcated*, *perlaceous*, and *depauperated*. Errors of the press, and trespasses against the concord of noun and verb, are also not infrequent:—but, while we advert to these minor delinquencies, we are by no means blind to the genuine and important merits of the publication.

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water, with short, broad-headed nails, which in salt water, soon cover every part with a strong coating of rust, impenetrable to these animals: and we are assured this has been found to succeed better than sheathing with copper.'

Muir.

ART.

ART. X. *Theological Institutes*, in Three Parts. By George Hill, D.D. F.R.S.E. Principal of St. Mary's College, &c. &c. 8vo. pp. 444. 6s. Boards. Edinburgh, Bell and Co. London. Longman and Co.

THE first division of this work presents heads of lectures in divinity; the second, a view of the constitution of the church of Scotland; the third, counsels respecting the pastoral office. The whole affords a spacious field for critical disputation; and, were it possible, for *friendly* discussion: but alas! such seems to be the state of human nature, or the irritable spirit of *Christians*, that this desirable conduct is not attainable!—It appears to be one purpose of the volume to prove that Calvinism is the doctrine of both the British churches.

Part I. consists of five books under these titles:—'Evidences of the Christian religion;—General view of the Scripture system;—Opinions concerning the Son, the Spirit, and the manner of their being united with the Father;—Opinions concerning the nature, the extent, and the application of the remedy brought by the gospel;—Index of particular questions, arising out of opinions concerning the gospel remedy, and of many of the particular terms in theology.'—It may be concluded that only a brief and contracted view can be taken of these subjects in the course of 134 pages; yet, though merely a syllabus, the propositions and hints here advanced will doubtless prove useful, not solely to the lecturer, but also to awaken thoughts and ideas in the mind of the student or reader, which he may pursue to advantage. How far the author merits praise as a defender of established orthodoxy, we shall not minutely inquire: but we observe here, as in other instances respecting the Trinitarian controversy, that the Father is mentioned as Πηγη Θεοτητος, (fountain or source of Deity) &c. an expression which seems to indicate subordination in the Son and Spirit, and consequently is incongruous with that equality which is so directly maintained. Without entering farther into the disputable points which here arise in succession, and which are likely to remain still disputable, with whatever confidence any explications may be asserted, we satisfy ourselves with barely adding the brief remarks of the present author in the close of the chapters on predestination, &c;—where, after having informed us that 'there are in the English church, Doctrinal Calvinists, Universalists, and Arminians,' he proceeds to say;—'On this subject, as on the Trinity, it is not proper to state the controverted points to the people: and men of speculation should exercise mutual forbearance; should not form their opinion

opinion of either system from the writings of those who oppose it; and should not think themselves obliged to defend every position of those writers whose general opinion they approve.

In the wide scope for debate or discussion which this primary partition of the volume affords, we take no other part than to lament those impieties and those atrocious crimes, which, as persons acquainted with ecclesiastical history too well know, have been occasioned by subtle distinctions and metaphysical discrimination;—impieties and crimes sufficient to testify that, whatever other title the principal actors might bear, they could have no claim to the sacred name or character of *Christians!*

Part II. gives a view of the constitution of the church of Scotland, distributed into seven sections; and here a short and cool survey is taken of subjects so often contested, viz.—'the connection between church and state; religious establishments; and religious toleration.' Dr. Hill favours them all;—though a steady advocate for presbytery, as sanctioned in his opinion by reason and scripture, he appears to admit that episcopacy and its attendants may be most suitable to the English church: but at the same time he hails the 'glorious revolution, which extended its influence to the connection between the church and the state.'—He adds, 'the law, both in England and Scotland, takes under its protection all places where Dissenters of any description assemble for worship; and Christians are understood to be accountable for their interpretation of Scripture, and their mode of worship, only to him who is Lord of conscience.'—However partial he may be to the form and discipline of that establishment with which he is directly connected, we find him acknowleging in the next chapter, which considers 'the general principles of Prebyterian government,' that no certain and positive directions are furnished in the Scripture as to the external constitution or model of a Christian church: but, instead of following one uniform course, the apostles accommodated their establishments, (for such, improperly enough, perhaps, they are termed,) to the local circumstances, qualifications, &c. of different kinds, which presented themselves; and to remarks of this nature he adds,—'This liberty in regard to the forms of church government, which seems to be warranted by all that we know of the practice of the apostles, is agreeable to the genius of Christianity, and is essential to its character as an universal religion.'

The five other sections in this division are employed on the following subjects;—'Manner in which ministers are admitted into the church of Scotland; Judicatories which compose its constitution; Distribution of power among those judicatories;

catories; Objects of the judicial power of the church; Provision made by the state for the church of Scotland.'—These topics are represented in an easy manner, so as to appear to general readers fair, reasonable, and useful; and such in some respects they are, but they leave room for considerable argument and objection. We shall not renew the debate, which not many years ago employed several masterly pens, together with some of a different description.—After an account of the admission of ministers, Dr. Hill observes, with apparent satisfaction,—'In this manner does the constitution of the church of Scotland preserve the rights of the church, of the patron, and of the people; and from the union of the three, in the settlement of vacant parishes, there is every security which the nature of the case admits, that no minister shall enter into this church who is deficient in essential qualifications, and who may not hope by the blessing of God on his assiduous labours to render himself acceptable and useful to those over whom the Holy Ghost hath made him an overseer.'

It appears to us that the author exposes himself to some animadversion, when he speaks of Protestant churches as deriving, or thinking that they derive, from the example and directions of the apostles, a clear warrant to regard unsound doctrine as an object of the judicial power of the church; which might possibly be granted, could they undoubtedly prove that they were possessed of those miraculous powers and extraordinary gifts that were imparted, for wise reasons, to the very early Christians. He next, with seeming approbation, remarks that 'they (*i. e.* the church,) sometimes proceed to inflict the highest censures on those who are guilty of *heresy*:' but what this same heresy is, he does not so clearly and satisfactorily distinguish as might be desired; though he does indeed say that, 'as a legitimate object of church censure, it denotes, not the entertainment of a false opinion in the mind, but the publication of that opinion by discourse, or by writing, and farther must respect some fundamental and pernicious error.'—We incline to apprehend that the Scriptures include in the idea of heresy, a perversity or depravity of mind, in order to constitute its criminality. Unity of faith, the Doctor appears to regard as essential to the church of Christ, and therefore he censures those whom he calls Arminians, 'who, framing their creeds in the most ambiguous terms, represent fraternal charity as a sufficient bond of union amidst all possible diversity of theological opinions;' and he adds respecting the Scottish church, 'we are unwilling to charge with heresy those who readily subscribe to the great doctrines which are plainly taught in Scripture, although they do not admit the

justness of all the explications, distinctions, and reasonings, which have been employed in the statement of those doctrines. There is great respect due to the diversities of understanding and of education; to the freedom which every man of research claims, to a certain degree, as his right; even to the wanderings of a speculative mind: and the divine simplicity with which the truths, characteristical of the gospel, are there proposed, seems intended to leave room for those who "judge of themselves what is right," to differ in their mode of conceiving the truths, while they unite with cordiality in defending them.' This is certainly good, so far as it goes: but some readers will incline to wish that the author, having advanced to this point, had proceeded a little beyond it. Numbers there are, who would cordially unite in defending the cause of Christianity, but who could not, with satisfaction, subscribe all the dogmata, or return affirmative answers to all the questions, which establishments may peremptorily maintain.

The third division of the volume offers 'Counsels respecting the public and private duties of the pastoral office.' Here we can do little more than detail the titles of each section. 'Public prayer; Administration of the Sacraments; Lecturing; Doctrinal part of preaching; Subjects of preaching; Diligence in the composition of sermons; Imitation; Peculiarities of the preacher's genius; Personalities in sermons; Delivery; Private duties of the pastoral office; Character which becomes the ministers of the gospel.'—Dr. Hill speaks handsomely of the English establishment, but it may be fairly presumed that he gives a preference to that with which he is himself connected. Thus, on the subject of public prayer, he remarks:

'The church of Scotland, in adopting a Directory instead of a Liturgy, considers its ministers as men of understanding, of taste, and of sentiment, capable of thinking for themselves, who, without being confined to the repetition of a lesson that has been composed for them, may be permitted to exercise their talents, with a becoming dependance on Divine aid, in the sacred and important office of leading the devotions of Christian worshippers;—in committing to them this office, it not only warns the person who presides to maintain that grave, devout, and unaffected manner, the want of which is disgraceful to himself, and will probably disturb the devotions of others; but charges him also, as the minister of a reasonable service, in which the understandings and the hearts of the congregation are supposed to join, to employ the greatest care in arranging his thoughts and selecting his expressions, that every word which he utters may correspond to the sentiments which ought to pervade a Christian assembly.'

In the section on the sacraments, we had expected some short account of the Scotch method of attending and administering the Lord's supper; which, according to the relations made by occasional spectators, seems to include something peculiar:

liar: but Dr. Hill, having mentioned the danger which a change in the public services of religion creates, of unhinging the principles and disturbing the minds of those who do not discern the reasons of the change, only adds that 'Ministers act more wisely, and more conformably to the true spirit of the gospel, by adhering to the mode of administering the sacraments which prevails in their neighbourhood, and by employing their talents and exertions in rendering that mode subservient to the great end of cherishing good impressions, and promoting practical godliness.' However suitable this may be to the subject immediately proposed, yet, had such reasoning always prevailed, we might have been left at this day to the absurdities of transubstantiation, and to many arbitrary and painful impositions.

Which of the two British churches has on the whole the advantage, is a question which we will not undertake to decide: respecting temporal emoluments, that of England must be allowed a superiority; though the greater equality observable in Scotland has doubtless some recommendations. Dr. Hill does not fail to notice 'the protection of government, the countenance of authority, and that independence,' which are enjoyed by a national establishment. The practical reflections are impressive, encouraging, and likely to be useful. The language is in general clear, easy, and agreeable: though we have met with more Scotticisms, or words rather unusual to an English ear, than we should have expected from the learned and attentive professor: but for this a very reasonable allowance may be made.

Hi.

ART. XI. *The Progress of Maritime Discovery*, from the earliest Period to the Close of the Eighteenth Century, forming an extensive System of Hydrography. By James Stanier Clarke, F.R.S. Domestic Chaplain to the Prince, and Vicar of Preston. 4to. pp. 1000. With Plates and Vignettes, and a separate Atlas. 3l. 8s. Boards. Cadell and Davies. 1803.

A RECENT occasion called us to remark on the interest and importance of researches into maritime discovery, and on the peculiar attractions of that study to the inhabitants of the British Islands; who have already acquired such eminent fame in this path of enterprize, and whose political ascendancy so obviously depends on their superiority in all that relates to naval pursuits. Our attention is now again required to a publication of a similar nature, but embracing a wider and indeed a formidably comprehensive range. The gentleman who has ventured on this almost boundless track is already known by several publications, which evince his attachment to marine affairs;

fairs; and the personal knowlege which he has acquired, and the connections which he has formed, in his situation as a naval chaplain, give him advantages which an individual of his profession might not otherwise possess. Indeed, the large store of information here collected is creditable in a great degree to the industry of the author, and intitles him to the warm acknowlegements of a British public. After so much application, however, had been employed in amassing, we wish that due care had been taken to select and arrange; that the operation of digesting, and the arts of pruning and condensing, had not been entirely neglected; and that the utmost attention had been bestowed in preserving accuracy and correctness. From the omission of these duties, the volume wants unity of design, and uniformity of tenor; hence the first sections of the introduction consist almost entirely of irrelevant matter; and when we arrive at the work, we find it sometimes a history, sometimes an abridgement, and occasionally a mere republication of former tracts.

It is to be lamented that the author did not recollect that at no time was the adage more true than at the present, *μεγα βιβλιον, μεγα κακον.* The practice of giving a costly form to productions which have not correspondent merit is become a growing and a crying evil, which we feel ourselves obliged to notice; and which we conceive to be a practice as injurious to literature, as it is opposite to fair dealing. We the rather make this observation in an instance in which both the author and the publishers are above the suspicion of any improper motives; and we throw it out as a hint to others, in the hope that it will not be lost on them.—We must also complain of another indication of the haste with which the present work was compiled. Most of the voluminous notes which it contains, and which display a diligence of research that is truly commendable, are drawn up in a confused and obscure manner. While, however, duty compels us to pass these strictures on this performance as far as *finishing* is concerned, we render it no more than justice when we state that, in regard to materials, it lays claim to considerable merit; that if, as a literary production, it shuns criticism, as a repository of curious and valuable information it challenges attention and praise.

In the early part of the introduction, we meet with matter which in general, as we have already said, is but little more interesting than it is relevant. Having discussed the construction and capacity of Noah's ark, the author subjoins this remarkable account:

"About the middle of the seventeenth century, *Peter Janson*, a Dutch merchant, caused a ship to be built answering in its respective proportions to those of Noah's Ark. At first this *Ark* was looked upon as a fanatical vision of *Janson*'s, who was by profession a *Meno-*

nist; and whilst it was building, he and his Ship were made the sport of the seamen. But afterwards it was discovered, that Ships built in this manner were, in time of peace, beyond all others most commodious for Commerce, because they would hold a third part more, without requiring any addition of hands. *Hornius* also, in his History of the several Empires, gives an account of two ships built about the same time with that by *Janson*, after the model and proportions of the Ark, by *Peter Hans* of *Horne*. The attempt was at first ridiculed, but experience afterwards attested its success.'

The two latter sections of the introduction treat of the Greek, Carthaginian, and Roman navigation, and are particularly entertaining and instructive. Mr. Clarke thus describes the gradations of authority in the Grecian navy, and the management of their ships:

'In a Grecian fleet, the principal officers varied but little from the modern list; though naval and military duties were too much blended with each other. The *commander of the troops* appears to have preceded the *admiral*; of which rank, the Greeks had usually from one to three officers in a squadron: yet such was the prejudice, or jealousy of the times, that when an admiral had once discharged the important duties of that illustrious station, he was ever afterwards deemed by the *Spartans* incapable of occupying the same rank. His title as Commander of a fleet was *Dux præfectusque Classis*. To the *Admiral* succeeded the *captain* (*Navarchus*), and then followed a post of great honor and responsibility, *the pilot* (*Gubernator*), to whom the charge of the vessel and the discipline of its crew were assigned. Under the Pilot was appointed a sort of mate called *Proreus*, from his station at the prow; he had the keeping of stores for the ship's rigging, and was allowed to distribute places to the Rowers. Commanders of gallies, in addition to the above title of *Navarchus* or *captain*, were styled *Trierarchs*; and, when two were on board, each commanded for six months. This appellation of *Trierarchs* was also given to those cities, that in time of war were appointed to fit out gallies. The modern *Boatswain* is discovered in those duties which the *Keleustes* of the Greeks performed; he passed the word of command throughout the vessel, and also assisted in distributing the ship's allowance of provisions. The appointments of *Purser* and *Secretary* were always united, as they sometimes are at present; and the sprightly notes of the drum and fife, by which the labour of the capstan-bars is at present so much abated, was a delightful task assigned to the Grecian *Trieraules*, who stood before the mast, and cheered his weary shipmates with the exhilarating music of the Canaanites:

> 'Against the Mast the tuneful Orpheus stands,
> Plays to the weary'd Rowers, and commands
> The thought of toil away!' STATIUS, Theb. V. v. 343.

'Whilst on board, the hardships which the Grecians endured, must have been considerable, from the smallness of their vessel, and the badness of its accommodations. The Rowers had only a wooden bench to repose on, and even the situation of their officers differed but

out little from the rest of the crew; since it was objected against *Alcibiades*, as a mark of great effeminacy, that he was the first Grecian who had ordered his bed to be slung, in order to break the motion of the vessel. The Crew was divided into *rowers* (Remiges*), *mariners* (Nautæ), and the *soldiers* or *Marines*, who were styled *Classiarii*. A ship's complement rarely exceeded 200; the usual pay of their seamen was three *oboli* a day; and if we add the *fourth*, that was given by *Cyrus* at *Lysander*'s request, it would amount on the whole to nearly sixpence halfpenny. This however was sometimes raised to a *drachma*, or about ninepence, though some authors make it less; as when the Athenians fitted out a fleet against Sicily.'

In the description of the fatal struggle between Rome and Carthage, reason sanctions the bias which the author indicates in favour of the latter; and we applaud ourselves while we participate in his indignant feelings against the unprincipled but specious conquerors of the world. It cannot be denied, as Mr. Clarke states, that

'The triumph of Rome was THE TRIUMPH OF THE SWORD over the milder and more beneficent reign of commercial power. When *Carthage* fell, the naval and mercantile character was buried amidst its ruins, and the military Mariners of Rome came forward to subjugate and to delude mankind. What a field for reflection is here open to the historian: had *Carthage* triumphed, and the *Roman* power been subdued, how greatly would the progress of Nautical Science have been advanced; whilst the various nations of the globe, united by the golden chain of commerce, might have cultivated the arts of peace, and respected the influence of the trident. The discovery of the *Cape of Good Hope*, and of *America*, would have afforded at an earlier period an ample scope for the genius of ancient commerce, whose resources and influence, increased with the lapse of ages, would thus not only have meliorated the condition of mankind, but would also have prevented the monopoly of power, and the long night of slumber. The scenes which mark the establishment and decline of the Roman empire, could not then have disgraced the page of history, nor would the actions of a Caligula have insulted the dignity of human nature.—Yet it was otherwise ordained, and assuredly for wise purposes: the reign of Commerce was never suffered to extend to any long duration, during the continuance of *Paganism*. The fall of Tyre, the death of *Alexander*, and the flames of Carthage, are all memorable and awful instances of the truth of this remark. The SWORD, on the contrary, was allowed to remain as a scourge; and the triumph of the *Roman* Republic prepared the devastations of this Scourge, in the venal cruelty of *Prætorian* despotism; in a slavery both of mind and body by Mahomet; in feudal tyranny and darkness; in the tilts and bloody tournaments of chivalry, and in its horrid offspring, an appeal for justice to the sanguinary combat.'

* These were again subdivided into the lower rank called *Thalamitæ*, the middle *Zugitæ*, and the uppermost *Thranitæ*. Thucydides adds that the latter were paid the best, because they worked an heavier oar.'

History records that the empire and commerce of Carthage had experienced a very narrow escape, previously to its struggles with the invincible Romans.

'It was the intention of *Alexander*, had he lived, according to some memoranda found on his tablets, to have entirely destroyed the commerce of a nation so intimately connected with the *Tyrians;* and the magnitude of the design was worthy of the son of Philip. A thousand gallies, on the return of the Macedonian monarch, would have sailed from *Alexandria* throughout the Mediterranean; nor would the subjugation of *Carthage* have been deemed complete, until the whole of the adjacent coasts, both of Africa and Spain, had acknowledged *Alexander* as their sovereign. A broad and regular road for the convenience of commerce, was to have extended along the conquered line of coast, to *Ceuta* and *Tangier;* whilst the establishment of Arsenals, Havens, and Dock-yards, at proper intervals, would have displayed the naval supremacy of Macedonia. These designs of Alexander were in part suspected by the *Carthaginians*, who accordingly employed the address of *Hamilcar* to avert the impending storm: but the report of their ambassador served only to confirm their apprehensions. On his arrival in Egypt, *Hamilcar* beheld with astonishment the rising metropolis of eastern commerce: the alarm was quickly conveyed to *Carthage;* and the trembling messenger, who bore this unwelcome intelligence, was sacrificed to the pusillanimous agitation of an ungovernable and ferocious democracy.'

It has been observed by those who are conversant with the history of the middle ages, that in those times mercantile individuals occasionally appeared, who far exceeded in wealth any persons of the same class in more modern days, the boasted period of the reign of commerce; and the history of the house of Medici, with the account which we here subjoin, as well as several others, fully substantiates the assertion.

'Charles the seventh, having resolved to regain Normandy, if possible, from Henry the sixth; Jacques Couer, intendant general of the French finances, and who at the same time, as appears, was the most celebrated merchant, not only of France, which indeed had very few merchants in those times, but of all Europe; became the leading instrument of that great revolution in Normandy: and though he supplied King Charles with an army, and with several millions of money, he yet had considerable wealth remaining. Couer was such a patron of commerce, that even whilst he held this high station under the crown, he had a great many large ships trading to the Levant, to Egypt, and Barbary; whence he imported gold and silver stuffs, silks of all kinds, and furs: which merchandise he sold by his factors, clerks, and agents, at the Hotel Royal; in all the principal cities of France; and in foreign courts: where the people greatly admiring them, they were purchased at high prices. He employed three or four hundred commissaries or factors; and gained more in one year than all the merchants of the kingdom together.'

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We find the causes of the tardy appearance of the English, in the field of maritime discovery, related in the following extract:

'Hakluyt informs us, that towards the close of the fourteenth century, an English ship from Newcastle of 200 tons burden, on her voyage up the Baltic Sea towards Prussia, was captured by some ships belonging to Wismer, and Rostock. This circumstance is thus quaintly noticed, in the state paper drawn up as a pacific agreement between Henry the fourth. and the cities of Lubec, Bremen, Hamburg, Sund, and Gripeswold: "About the feast of Easter in the yeere of our Lord 1394, Henry Van Pomeren, Godekin Michael, Clays Sheld, Hans Howfoote, Peter Howfoote, Clays Boniface, Rainbek, and many others; with them of Wismer and of Rostok; being of the societie of the Hans, tooke by maine force a ship of Newcastle upon Tine, called GODEZERE, sailing upon the sea towards Prussia, being of the burthen of two hundred tunnes, and belonging unto Roger de Thorneton, Robert Gabiford, John Paulin, and Thomas de Chester: which ship, together with the furniture thereof, amounteth unto the value of foure hundred pounds: also the woollen cloth, the red wine, the golde, and the summes of money contained in the said ship, amounted unto the value of 200 marks of English money: moreover they unjustly slew John Patanson, and John Russel, in the surprising of the shippe and goods aforesaide, and there they imprisoned the sayde parties taken, and, to their utter undoing, detayned them in prison for the space of three whole yeeres." The ship's cargo was worth about one thousand pounds of our present money.

'This maritime state paper tends to illustrate the naval character of Great Britain during the reign of Richard the second; and clearly proves that its enterprising spirit struggled with a most powerful obstacle, in the domineering supremacy of the Hans-Towns. This alone was sufficient to repress whatever the glowing mind of our mariners might have attempted, or the industry of our merchants might have explored; and certainly had a considerable influence in restraining the genius of our countrymen from taking an early lead in the progress of maritime discovery: ships that sailed from the principal commercial marts in the kingdom were plundered without remorse, and their crews murdered. King Henry cites no less than twenty-eight instances in his treaty of pacification: but I shall only add the following, to the one already given: "Item, in the yeere of our Lorde 1402, certaine of the Hans, of Rostok, and of Wismer, tooke upon the coast of England neere unto Plimmouth, a certaine barge called the Michael of Yarmouth (whereof Hugh ap Fen was the owner, and Robert Rigweys the master), laden with bay salt, to the quantitie of 130 wayes, and with a thousand canvasse clothes of Britaine, and doe as yet detaine the saide goods in their possession; the saide Hugh being endamaged, by the losse of his ship, and of his goods aforesaid 800 nobles; and the foresaid master and the mariners loosing, in regard of their wages, *canvas, and armour*, 200 nobles." Owing to these depredations which were encouraged by the Hans Towns; to

the piracies and cruel conduct of the seamen of the Cinque Ports; and to the prevailing dislike for merchant strangers, who were alone supported by the favour of those in power; England was later than the kingdoms both of Portugal and Spain, in renewing the progress of maritime discovery: yet still, even before this period, she had formed a most respectable naval force.' *

Even as early, however, as the year 1315, the Monk of Malmesbury says, "English ships visit every coast, and *English sailors excel all others both in the arts of navigation, and in fighting.*"

'At the beginning of the fifteenth century, the commerce of England was so much increased; that in 1413 several merchant ships sailed from London to the western parts of Morocco, laden with wool, and other articles, to the value of twenty-four thousand pounds; and in 1481, two Englishmen, under the auspices of Edward the fourth, and the Duke of Medina Sidonia, undertook a trading voyage to those parts of the coasts of Africa, which had then been lately re-discovered by the Portuguese. During this century the English, by studying the construction of the Venetian and Genoese carracks, made considerable improvements in their naval architecture; and though their attempts in this science were probably but few, the persons who thus exerted their abilities were treated with a marked respect. Kennedy bishop of St. Andrew's is celebrated for constructing a vessel of uncommon magnitude, called the *Bishop's-Berge*; and John Tavernier of Hull was pointedly distinguished by Henry the sixth, for constructing a ship as large as a great carrack—*navem adeo magnam sicut magnam carrakam, seu majorem*, says Rymer.—The king ordered it to be called, on account of its superior dimensions, *the Grace Dieu Carrack*; and licensed it (1449) to carry merchandise from the ports of London, Southampton, Hull, and Sandwich, belonging either to English or foreign merchants, and freely to export it through the Straits of Morocco (Gibraltar) to Italy.'—

'When the Portuguese renewed the progress of maritime discovery, and at length attained the gratification of commercial hope, the discovery of the Cape; all European intercourse with India had nearly centred in the republic of Venice. Denina, in his Revolutions of Italy, translated by the Abbe Jardin, affirms, that Venice was at this time superior, in naval power, to all the commercial states that appeared in the Mediterranean: about the year 1420, this republic supported three thousand merchant ships, on board of which were seventeen thousand seamen: she employed also three hundred sail of superior force, manned by eight thousand seamen; and had also forty-five carracks with eleven thousand men to navigate them: her public and private arsenals at this time employed sixteen thousand carpenters. The expences requisite to fit out a squadron for discovery, and to have continued its progress, must have been very heavy to any kingdom, and almost ruin to individuals, in an age when the interest

* See farther on this subject Robertson's Charles V. vol. i. p. 406.

of

of money was at twenty *per cent.* and upwards: even over this resource, Venice had a commanding influence by the first establishment of a bank in Europe about the year 1157: the period of the commercial ascendency of the Italian states, during which the interest of money continued most exorbitant, extended from the close of the eleventh century to the beginning of the sixteenth.'

Denina's own words with respect to the Venetians are; "*Erano perfanti venuti in riputazione di tanto potere, che forse non si sarebbe creduto giuoco disuguale, se tute le altre potenze marittime di cristianita naviganti per il Mediterraneo, Catalani, Provenzali, Genovesi, Toscani, Napolitani, e Anconitani, si fossero collegate insieme per contrastar a quella republica il dominio del mare, e la superiorità del commerzio.*" *

Mr. Clarke next enters on the details which teach us the antient glories of Portugal, and the obligations which the world owes to that minor state. It was her favoured lot to be ruled by able and benignant sovereigns, almost without interruption from the Conde Henry, the founder of her power, and even of her political existence, to Emanuel I.; under whose auspices the passage by the Cape to India was ascertained. Prince Henry, youngest son of John I. king of Portugal, by Philippa daughter of John of Gaunt, whom his father afterward created Duke of Viseo, is one of the most remarkable characters in history; and scarcely can an individual be found in its whole compass who rose more above the level of his age. At a time when warlike feats alone called forth praise, he forsook the military career in which he had distinguished himself, retired from court, and fixed his residence at Sagres; whence he could behold that vast ocean, which he so ardently longed to render better known to mankind; and in which sequestered place he could devote all his time and thoughts to the promotion of maritime discoveries. He had to combat the ruling passion, the prejudices, and the terrors of the age; intrigues arising from jealousy in his own country; and foreign obstacles proceeding from the hostility of the Venetians, and their Moorish agents, to all attempts at changing the antient channels of commerce. Under such an opposition, any other man must have yielded; and though this Prince's firmness was of the first order, though his passion for his favourite pursuits was not to be diverted, yet had he not been the son of a king,—and had he not, as grand master of the order of Christ, interested religion and its supreme head, the Pope, in his cause,—he never could have effected his designs, and laid the foundation of the grand discovery of a passage by the Cape to India. He had embraced every opportunity of

* Denina, Revoluzioni d'Italia, vol. iii. p. 372.

conversing

conversing with intelligent Moors, had sought every species of information which could assist his views, and all skilful and enterprizing navigators were kindly received and patronized by him. He founded a school at Sagres, intended to form youth for the service, where all the advantages of which the age would allow were furnished. Finally, by his undaunted perseverance, by his unremitting exertions, by the great credit which he possessed, and by the vast wealth of which he had the disposal, he overcame all the obstacles which ignorance, envy, and fear had created; opened to his countrymen the trade of the gold coast; made them familiar with the Western shores of Africa, as far at least as Rio Grande; and was the cause of the discoveries of the Madeiras, the Canaries, the Cape Verd Islands, and the Azores. What was of most consequence, he had dispelled the prejudices against farther discovery and the aversion to maritime enterprize; nay, he even brought it as it were into vogue, and enlisted the superstition and the avarice of the times on its side. The first discovery made under his auspices was that of Puerto Santo, one of the Madeiras, which took place in 1418; and the last expedition, which he lived to see fitted out, set sail, it is conjectured, in 1462. What modern princely character can produce a title to the veneration of mankind, equal to that of Henry Duke of Viseo?

The degree of terror, with which the enterprizes first proposed by the Duke of Viseo would be viewed, may be collected from the following passage:

'Africa, from time immemorial, has been the land of wonder or fairy illusion; and though the industry of the eighteenth century may have removed many of the plausible theories that darkened the beginning of the fifteenth, we still have gained little more than a knowledge of its coaste. The philosophic ideas of Cicero, who collected whatever had been approved by the antients, were now become the errors of the vulgar; the argûments that convinced the reason of Pliny, may be allowed to have possessed some weight on the minds of Portuguese seamen: they believed, therefore, that the middle regions of the earth, in the torrid zone, teemed with scorching vapours; and that the unexplored southern continent of Africa, after extending in breadth towards the west, diverged with an unbroken sweep to the east; and having joined the continent of Asia to the eastward of the Golden Chersonese, the peninsula of Malacca, was not surrounded by sea, but stretched in breadth to the South Pole.'

Elsewhere the author takes notice that

'Though a prince, and one of the most illustrious, *Henry* was obliged to pay the heavy tribute which the malignity of human nature seldom fails to exact from those who attempt to confer important benefits on mankind.—The Systematic Philosophers were alarmed, lest their favourite, and long established theories, should be perverted

by the acquisition of real knowledge, which a continuation of the Portuguese discoveries would inevitably produce. The Military beheld with impatience the increase of fame that was obtained by a profession, they had always considered as inferior to their own. The Nobility of Portugal dreaded the opening of a source of wealth, whose influx, as it tended to raise the mercantile character, would proportionably equalize the ascendancy of rank, and check the rapacious sway of territorial possession. A numerous party was moreover formed of the Indolent and Splenetic, who invariably oppose whatever seems to reproach their own supineness, or the perverted talents of a morbid disposition. Such were the leaders of a powerful cabal, that had been long forming against the noblest efforts of the human mind: their sentiments assumed a plausible and specious guise: "it was presumption to search for a passage to the southern extremity of Africa, since the wisest of the antient geographers had pronounced it to be impracticable. Philosophy had long proved, that even if such a Cape existed, the seas beyond it could not be navigable: what stubborn obstinacy then to persist contrary to such unanswerable arguments? what dangers would the Portuguese be exposed to! who, if they succeeded in passing Bojadore, would probably be changed into *Blacks*, and retain to the last a mark of disgrace for their temerity. Preceding princes had sought a nobler object in the field of military glory; nor had wasted the revenue in search of barren countries, and sandy deserts, never intended to be explored. The lives of many valuable subjects were thus sacrificed for precarious and uncertain advantages; and the bravest of the Portuguese would be lost to their country, in attempting to pass the desolate cape of *Bojadore*. If land was wanting to the increased population of Portugal, they tauntingly reminded the king of many tracts that were yet uncultivated: they represented the number of widows and orphans, who by these voyages would be reduced to distress, yet at the same time cherished the military ardour of the monarch, by a view of the conquests that were neglected in Africa, and the trophies that might be gained from the Moors. The sycophants of the court closed the varied tissue of malignancy, exclaiming, how much it was to be lamented, that the Prince would not imitate the prudence of his father, and be content with following the footsteps of such illustrious ancestors."

We discover a simplicity and an interest in the older translations of the accounts of the voyages of the early Portuguese, which we think fully warrant the preference given to them by the present author.

Mr. Clarke urges the convenience that would arise from more determinate divisions of the ocean, and adds;

'After much conversation on this subject with one of the first hydrographers of the present age, Mr. *Arrowsmith*, whose liberality is only equalled by his information, I have ventured to offer the following *Divisions of the Ocean* to the attention of nautical men. 1. The *North Atlantic*, extending from the equator to *Cape Farewell* on the coast

coast of *Greenland* in 60° north latitude. 2. *South Atlantic*, from the equator to an imaginary line drawn from the *Cape of Good Hope* to *Cape Horn*. 3. *Indian Ocean*, bounded to the south by a line carried from the *Cape of Good Hope* to the south-west point of *New Holland*. 4. *The North Pacific*, flowing from the equator to *Cape Prince of Wales* in the latitude of 66° north. 5. *South Pacific*, from the equator to an imaginary line stretched from the south-eastern point of *Van Diemen's Land*, to the southern cape of *New Zealand*, and continued thence to *Cape Horn*. The remaining portions of the Ocean flowing round the northern, and southern Poles, to be called the *North*, and *South Polar Seas*.'

This volume comes down no lower than the close of the 15th century.

The Appendix, among other papers, contains several very valuable tracts which have before appeared in print: but we are of opinion that, if such a collection be proper, it had better have been made separately from the work before us.—Some well executed charts by Arrowsmith, and several striking plates and vignettes, enhance the value of this interesting performance.

Jo.

ART. XII. *Fables: consisting of select Parts from Dante, Berni, Chaucer, and Ariosto.* Imitated in English Heroic Verse, by Richard Wharton, Esq. M.P. 8vo. pp. 142. Payne and Mackinlay. 1804.

THE passages which Mr. Wharton has selected for the exercise of his imitative talents are, the *Entrance of Hell*, and the *Story of Ugolino*, from Dante; the *Castle of Altaripa*, and the *Garden of Medusa*, from Berni's *Orlando Inamorato*; the *Franklein's Tale*, from Chaucer; and the *Stories of Caligorante and Orillo*, and of *Angelica and Medoro*, from Ariosto.

With respect to the Italian pieces, it will readily occur to the classical scholar, that no imitation of them in modern English, however faithful or elegant, can truly exhibit those charms which depend on the language alone. That language, too, we are accustomed to associate with the wild and obsolete machinery of the middle ages, with knights and tournaments, with demons and incantations. Hence the native strains of Tasso or Ariosto affect us with genuine or at least delusive pleasure, while we peruse the best translations of them only, perhaps, without wearisomeness. To these causes we would ascribe the diminution of interest with which we glanced at the imitations before us. Mr. Wharton is more unfortunate in the choice of his subjects than in the execution of his design; for it cannot be denied that he frequently conveys the sentiments of his author with much spirit, and in the true language of

English poetry. The dark painting of Dante, for example, is at once recognized in these lines;

" Through Me you pass to Sorrow's dark domain;
" Through Me, to regions of eternal pain;
" Through Me, where sharp remorse avails no more,
" And Souls for ever lost their crimes deplore.
" From Justice did I spring: the Power above
" In Wisdom gave me birth, and gracious Love.
" I was, before aught was, save God alone;
" I shall be, till the lapse of Time be done,
" A Barrier to this House of Guilt assign'd.
" Ye, who once pass within leave every Hope behind!"
' High o'er a gate in dusky colouring spread
My wondering eyes this dire inscription read.
" Guardian!" I cried, " yon mystic lines I see—
" Say, does the dreadful menace point at me?"
Then thus, in warning voice, the Poet said—
" Far hence be all that can the mind degrade,
" Far hence be idle fears! the promis'd *path*
" At length you tread, and view the realms of *Death*;
" Where dwell the mournful shades that Sin has driv'n
" From blissful visions in the blaze of Heav'n."
He ceas'd; and as my trembling hand he took
Celestial comfort mantled in his look;
Nor stay'd, till from the brink of Hell he shew'd
The secret horrors of that dark abode.
' There groans and sighs and shrieks of loud affright
Resounded through the drear and starless night,
That I, not harden'd yet to scenes of woe,
Wept at the fearful doom of those below.
There jarring sounds of each discordant tongue,
Of Grief, Despair, Revenge, and Horror rung:
The wailing that from hopeless Anguish flows,
The burst of Hate, and self-inflicted blows,
Through the wide confines in confusion hurl'd
With viewless tempest shook the nether world.
As the light sands, when stormy winds arise,
Whirl o'er the globe and darken all the skies.'

A spirited description of an opposite complexion occurs at p. 54.

' In that fair garden pleasure breath'd around,
With laughing flowers and cheerful verdure crown'd;
Bliss, that celestial virtue might destroy,
And melt ev'n Wisdom to voluptuous joy.
But he, forewarn'd, before his visage *held*
Th' insidious splendor of the glassy *shield*,
Medusa's fatal glances to repel
And on herself to turn the potent spell;
Nor ever from the pathway look'd aside,
But onward to the golden center hied,

Where, on the trunk reclin'd, the guardian dame
Rais'd her dread eyes, and met the mirror frame.
But not as erst appear'd that magic face
With roseate beauties crown'd and angel grace;
The guileful glass deform'd each feature fair
And twin'd with snakes her hyacinthine hair:
That, panic struck, no more she thought to guard
The treasures trusted to her powerful ward,
But shrinking from th' invulnerable knight
To distant regions sped her hasty flight.
Then, when her sounding wings Prasildo heard,
Nor more the perils of her aspect fear'd,
He dropp'd his Shield; and in the conquer'd charms
View'd the sure passport to Tisbina's arms.
Quick severing with his falchion from the stem
One spreading branch, that burnt with many a gem,
He took the forward path, and sought the gate
Where Wealth with her pernicious courtiers sate.
'Of Loadstone was the pile: around it plied
Deep Fraud and Toil, th' approaching step to guide:
For many tread the path of tempting gold,
But none the stubborn portal can unfold,
Till Fame before him with resistless *breath*
Burst the firm bolts, and clear th' obstructed *path.*
But open flew the gates with hideous din
What time Prasildo broke the spell within;
And when, low bending to the gorgeous throne,
He offer'd half the spoil his shield had won,
With greedy hand the Port'ress caught the prey,
And pointed out the road, and sped him on his way.'

The more we feel disposed to commend the general merits of these anglicized Fables, the more we regret the too frequent recurrence of false rhymes, such as *death* and *breathe*, *death* and *path*, *breath* and *path*, *held* and *shield*, *sins* and *screens*, *near* and *fare*, *head* and *deed*, *breed* and *sped*, &c. The following lines are harsh and hobbling:

'Yet, if what I may tell you shall give birth.'
'For ev'n at that same time this rite arose.'
'And Aquilant helm, scull, and body clove.'

A few others we might quote as prosaic: but we are by no means anxious to unveil every blemish which a strict examination might detect in such a respectable performance.

Muir.

ART.

ART. XIII. *Amadis de Gaul;* a Poem in Three Books; freely translated from the First Part of the French Version of Nicolas de Heberay, Sieur des Essars; with Notes: by William Stewart Rose, Esq. Crown 8vo. pp. 220. 6s. Boards. Cadell and Davies. 1803.

THE French version of Amadis de Gaul, executed in the reign of Francis I. by Herberay, (not *Heberay*, as erroneously printed in the title of this volume) is one of those literary curiosities which have become valuable from their scarcity. Mr. Rose, therefore, would probably have rendered a more acceptable service to the learned world than he has now performed, had he edited and commented on the original, and translated only a few of the most striking passages with all the fidelity which is compatible with the difference of idiom. The first three books, so far as they regard the conduct of the story, are perhaps the least exceptionable of this antiquated romance; yet, when reduced into the modish form of regular English verse, the result must appear somewhat motley and incongruous. The occasional introduction of extraneous ornament, the suppression of some offensive passages, a few alterations in the arrangement, and the hackneyed expedient of interlarding the narrative with obsolete phraseology, may palliate the improbability of the incidents, the extravagance of the machinery, and other defects inherent in the texture of the fable: but they cannot obliterate intrinsic deformity, nor reconcile a reader of modern taste and sentiments to absurdity and dulness.

With the exception of a want of interest, which is not imputable to the translator, but to his subject, the present poem has claims on our favourable notice. The versification is in general characterized by ease and elegance; and a few passages would not discredit a poet of considerable rank. We shall quote only two:

'Scarce * had the youth dismiss'd the conquer'd feers,
When a loud noise of steeds invades his ears.
He sees two damsels o'er the laire advance,
Borne on fair palfreys; one sustain'd a lance.
White was her bounding horse, and swift his pace,
He seem'd a courser of unearthly race.
Towards the wondering knight their way they speed:
Then thus the lady of the snowy steed:
" Accept this gift, which, ere to morrow's sun
" Thro' the bright firmament his course has run,
" Shall prove resistless in a threatening hour,
" And save thy noble house in deadly stow'r."
Then gave the lance. " Whoe'er, bright dame," said he,
" Thou art, that know'st me, better than I thee,

* For scarcely.

" Add

" Add to thy gift another grace, and teach
" The secret meaning of thy mystic speech!"
He ended: no reply the damsel made,
But spurr'd her snowy palfrey thro' the glade.'—
' Well wist the damsel, who the succouring knight:
Yet pale and breathless with her wild affright,
Around his neck her snowy arms she threw,
And with fond transport to his bosom grew.
There first, 'tis said, in many a thrilling kiss
He took sweet earnest of a dearer bliss.
Then on his steed the lovely burden flung,
And lightly in the lofty saddle sprung;
Clasp'd in his folding arms the blushing maid,
And urg'd his steed towards a gloomy shade.
There his faint courser's faltering vigor plains,
And with dissembled sorrow checks the reins.
Then, lighting from his sell, the damsel press'd
In that choice spot to woo the sweets of rest.
With loitering steps the lovely princess stray'd
Thro' the thick covert of a shadowy glade.
On a soft bank, where flowers of various hue
Mix'd their gay tints, her dainty limbs she threw.
Soft breath'd the damsel, and refreshing sleep
Seem'd her bright eyes in balmy dew to steep:
Her arms, which all that sculptors feign, surpass'd,
With sweet neglect amidst the flowers were cast;
And, for no zephyr slack'd noon's sultry tide,
Her mantle, gay with fur, was thrown aside:
While her transparent wimple wray'd to view
Her breast of loveliest form and fairest hue.
O'er the sweet maid the prince enamour'd hung,
Then round her waist, in speechless rapture, flung
His arms encircling; at the strict embrace,
Pass'd a soft blush across her lovely face.
Again his eager arms enfold the maid,
And his warm lips each tempting charm invade:
Broke from her heaving breast a smothered sigh,
But still soft slumber seal'd each drooping eye.
Or slept the damsel still, or paus'd the knight,
I wot not, I: woe worth the daring wight,
Who steals on Hymen's joys, and boldly wrays
Fond Love's mysterious rites to vulgar gaze!
But, sooth to say, if still soft slumber weigh'd
The drooping eyelids of the royal maid,
A dream of more than mortal joy, I wiss,
Lapt the sweet damsel's every sense in bliss.'

We have remarked a few false rhymes, as *air* and *near*, *protrudes* and *floods*, *tears* and *prepares*, *brake* and *shriek*, &c.

' A garland of o'ershadowing flowers place'

is a heavy line; while

' Full

'Full well she knows whose dear commands she bears,'

is surfeited with monosyllables.

The clashing termination of the following is hardly excuseable:

'And night around her friendly *shadows shed.*'

We have likewise to advert to the improper interchange of the singular and plural pronouns of the second person:

'Felon, *thy* sand is run, this hour *ye* die.'
'Freely with me, he answered, may'st *thou* wend' —
'But tell, fair damsel, whence and where *ye* stray.'
'What, and whence art *thou*, slave, the ruffian cried'—
'Defenceless, unappointed, as *ye* are.'

The translator's preface and notes discover an acquaintance with the manners of the middle age and the tales of chivalry.

Prefixed to this version, are two epistles in Latin elegiac verse, by the Hon. William Herbert; the first, founded on an incident in the first book of Amadis de Gaul, is intitled 'Elisena Perioni;' and the second, borrowed from the 10th canto of the second book of Spenser's Faerie Queen, is intitled 'Guendolena Locrino.' Both are creditable to Mr. H.'s intimacy with the Roman muse.

Muir.

ART. XIV. *Patriotism;* or, the Love of our Country: an Essay, illustrated by Examples from Ancient and Modern History; dedicated to the Volunteers of the United Kingdom. By William Frend, Esq. 8vo. pp. 312. 7s. Boards. Mawman. 1804.

WE need not introduce Mr. Frend to our readers as a *novus homo*; though he is less known to them as a political than as a polemical writer, and a mathematician. In the present volume, he directs his talents to the discussion of topics of immediate interest. He traces patriotism to its first principles as they exist in the nature of man, describes its operation and effects in Societies variously constituted, and then takes occasion to state the conduct on the part of governments which is best adapted to generate, foster, and extend the sentiment. The work is nervously and eloquently penned; it glows with benevolence, and breathes a mild and amiable spirit; it blends the temper of the Christian with the views of the philosopher, and unites an ardent regard for the public welfare with genuine loyalty. In every view, it reflects great credit on both the head and the heart of the writer; and it abounds with hints and reflections which deserve consideration from governors and governed, in times like those in which we live.

Applauding the author's aim throughout, it is with pain that we make exception to some of his counsels, which are in our judgment not only erroneous, but such as may be attended with danger. We are persuaded that, if they appeared in the same light to the ingenious writer, he would not only retract them, but strenuously combat them.

It is observed by Mr. Frend that

'The equal and impartial administration of justice is another essential requisite for the security of patriotism. And this subject cannot be mentioned without gratitude to our ancestors, for their anxious labour to secure to their descendants this inestimable advantage. The trial by jury is so precious a relique, that when an Englishman becomes dastard enough not to prize it according to its worth, or to depreciate its merits, he sinks below the level of a slave; he deserves every degree of oppression, which the malice or the caprice of tyranny can suggest. By this admirable institution every man becomes acquainted with the laws; he is admitted to the participation of the most sacred office of government; he feels that he is a member of the state; he lives secure that his character and his property will be protected under the fair and equitable decision of his equals. That this true mode of trial should in any case whatsoever be infringed on, even in the case of arrests for debt, I most sincerely lament: and I am convinced, that I consult equally the interest of government and the people, in recommending, that upon no account whatsoever, sentence of deprivation of personal liberty should pass without the verdict of twelve men, who have tried the offence. The deprivation of personal liberty for the purpose of bringing an offender to justice is an exception to the general rule: but this deprivation should be confined to the highest offences; since, if a person quits his country to avoid the consequences of trial, the end of justice is in many cases as well answered as if the country was at the expence of transporting the miserable offender. If there is no country in the world, where justice is upon the whole exercised with equal impartiality, England ought to excel others in its patriotism.'

Inconveniences doubtless accompany the detention of which the author speaks: but if his notion were put in operation, offences would multiply, and it would be impossible to bring offenders to justice; they would not in general quit the country, as is here supposed, but would seek hiding-places within its limits. Besides, to make voluntary flight the only punishment of serious violations of law, would in many cases be to propose a premium on the commission of crimes. The practice of giving credit, which it is now too late to alter, renders arrest also indispensible in civil cases; and without the check arising from the inconvenience and shame with which it is attended, it would be impracticable to carry on the transactions of the world.

The author farther remarks:

'To

'To excite or preserve true patriotism no pains can be thought too great; but most writers look to the higher instead of the lower classes for its support. Its foundation must be however on the latter; and, if it is there lost, the efforts of the superior classes will be of no avail. Hence every man should be made to consider himself as connected with the state; should see his advantages bound up with it, and, though low his situation, he will derive satisfaction from this ennobling connection. This connection should be brought home to his mind by the exercise of his prerogatives; and England has pointed out a way, which it is to be lamented, it has not consistently pursued. Her parliaments connect the people with the state. By the constitution settled at the revolution, they ought to be frequently renewed: a fatal blow in the reign of George the First prolonged the duration of parliament to seven years, and introduced a train of evils, which no efforts of future years will remove, as long as that violation of the constitution is permitted to endure.

'Elections are said to create turbulence, and a little turbulence may be expected in a very numerous assembly. But is not this occasional turbulence preferable to the deadly torpor of despotism? If we could conceive the representation of the united kingdom, as it is at present, to be destroyed, the manly sentiments, which distinguish this nation, would soon expire; and an Englishman would become a contemptible animal: the chilling hand of monarchy would paralyse every effort of industry; and the country by degrees be covered with its original morasses and forests. If elections were more frequent (annual would perhaps be the best), and the number of the voters enlarged, till by degrees it contained the whole of the nation at a certain age, the patriotism of the people would be in proportion increased, the throne of the sovereign more stable, and the ease of his government more certain.

'That this exercise of prerogative by the people is attended with the constant advantages of patriotism, we need only refer for proof to those countries where the people have or have not a share in the government. In the former case they are active, industrious, full of resources, and, unless peculiar circumstances have occurred to destroy the effects of their patriotism, invincible: where they have no share in the government, patriotism is unknown; a dull inert mass vegetates on the soil; the being is born and dies incapable of exercising the best energies of the mind, and the best feelings of his heart.'

It certainly deserves grave consideration whether the country could bear to undergo triennially the agitations and effervescence of a general election. It was observed by Speaker Onslow that the weight of the House of Commons was increased in consequence of the superior stability given to it by the septennial bill; and very able politicians have been convinced that the measures of universal suffrage and annual parliaments, so far from producing the consequence here supposed, would not be long in effecting a dissolution of the government. The aim of a wise reform ought, in our humble judgment, to be principally con-

fined to the object of increasing and strengthening the mutual sympathies of the representatives and the represented.

The writer judiciously recommends a revival of those manly and salutary exercises which, among our ancestors, lent the aid of skill and strength to the valour inherent in British nature:

'Large cities (he observes) are unhappy in this respect. They give an importance to the silly, the trifling, and the effeminate, in the midnight route: but the manly exercises are, through the closeness of the buildings, and the want of suitable places, too much neglected. In every city ought to be open places, to which the inhabitants might have easy access, where they may vie with each other in those exercises, which give health and strength to the body and agility to the limbs.'

As a specimen of the gallant spirit and laudable zeal of this able advocate of patriotism, we subjoin the following extract from his address to the Volunteers:

'With motives superior to those of all other nations, the volunteers of Britain take the field, if the enemy is bold enough to execute his threats, to hazard his troops to the danger of the seas; and successful enough to escape our fleets, and land upon our shores. On his side valour and experience are not wanting: the love of plunder and mad ambition are the great incentives to his actions. No art of war will be untried by him, and the leader can depend on his followers for the due execution of every plan which consummate skill has meditated. To detract from the strength and the skill of the enemy is absurd: to abuse him with words is unworthy of the character of men and Englishmen. The whole danger being fully placed before our eyes, we are then able to meet it, and to direct our own efforts to the best advantage.

'Against such an enemy, Volunteers of Britain, ye are to march. The conflict is made with similar arms on both sides, but ye are said to be unequal from want of discipline to the contest. I could wish myself, if the invasion of a country were not of too serious a nature to admit of an experiment, I could wish myself, and in this wish I shall not want for a second among the volunteers; that what is called our regular army, were allowed only to be the spectators of the action. With all the boasts of French skill; with all the valour attributed to them; with all the advantages of art, they would bow to the superiority of nature. Let the plains of Egypt declare, what the best troops of France, their chosen invincibles, can effect against British valour: and that valour is no less the inbred quality of the volunteer who has never been into the field, than his who has been tried in various actions. Let us remember what was done by one of the most gallant of our sovereigns, when, resolved not to deprive his son of the glory of the best fought day, nor even to share in his praises, he proved to the French the strength of the British arms; and a witness merely to the deeds of valour of the troops under his son's command, he led his own down, not to assist but to congratulate the heroes,

heroes, who forming only a part of his army, had fought and conquered the whole power of France.

'Is there less valour, less heroism now in England? And, if not, why should we doubt of our countrymen's prowess, or suppose that so much training is requisite to enable them to meet in the field the troops of a nation which their fathers so often have conquered? Besides, how disgraceful it must be to entertain a desponding opinion, when the numbers are now on our side, not on the French: when it is impossible for him to land in any quarter, where we cannot, in the space of twenty-four hours, bring double the number to resist him! An overweening confidence is injurious doubtless to any cause: but to dispraise our own countrymen; to endeavour to weaken their efforts, is the madness of folly. The volunteers of Britain have already shewn themselves worthy to meet the enemies in the field; since, disregarding the obloquy, and sneers of disappointed pride, they have proceeded coolly, firmly, and deliberately, in their noble purpose to perfect themselves in the use of arms, and to qualify themselves for that truly most honourable name, the name of citizen soldiers.

'Yes! in spite of the ridicule of France; in spite of the equally ill-founded scorn of some of our own countrymen, the volunteers of Britain have justly appreciated the nature of the services required of them. Who can fight with more ardour for wealth, for property, for honour, for family, for friends, for country, than he who arms himself to fight for his owu property, his own honour, the honour of the dearest ties of blood, the honour of his friends, the safety and independence of his country? We would not depreciate the merits of a force, paid for its services, nor make a comparison on different degrees of skill; but in motives for exertion the volunteer assuredly is not inferiour to the regular; nor, because he exercises only at times suited to his other occupations, is he surpassed by every one whose daily employment is the use of arms. It is not the number of hours employed in the military any more than the other arts, which will perfect the artist: and the diligence, the assiduity, the ardour of the volunteer will more than compensate for the hours which others can bestow on military exercises.'—

'Continue then, Volunteers of Britain, as ye have begun. Perfect yourselves in the use of arms, without losing sight of the equally important duties of life. Be convinced, that there is nothing in the state of a soldier, which is not compatible with the duties and the employment of the citizen. Make the practice of arms your amusement. Imitate the ancient Romans in this respect, but detest their love of war and spirit of domination. If your services should be required against the enemies of your country, let a just reliance on him, who alone giveth victory in the day of battle, be your support: and let each man act, as if the whole honour of the country depended on his single exertions.'

Mr. Frend's hints on the military exercise of volunteers shew attention to the subject, and merit the notice of those who are engaged in this laudable pursuit.

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ART. XV. *Reports of the Society for bettering the Condition and increasing the Comforts of the Poor.* Vol. III. including No. 13. to 18. 8vo. 1s. per Number. Hatchard, &c.

WHILE we apologize to this Society for having so long abstained from noticing these reports, we beg to assure it that the omission has arisen from no declining regard for its avowed object, nor from any want of esteem for its members and their labours. We continue to respect the principles on which it proceeds; and though we fear that the evils which affect the condition of the Poor are too radical to be completely relieved by the exertions of a single Society, we feel it to be our duty to applaud every experiment which is made with this view.

In stating the contents of Vol. II. (see M. R. Vol xxxv. N. S. p. 273.) our attention was directed to a judicious prefatory essay by Mr. Bernard; and on the present occasion we are required in the first place to make our acknowlegements to the same gentleman, for the very sensible and pertinent remarks which are contained in his Letter to the Bishop of Durham, forming the Introduction to the volume before us.

It is easy to declaim, with the indolent, the selfish, and the proud, against those charities which are designed to narrow the boundaries of poverty and distress; and it is also easy to object to benevolence, that it is liable to misapplication, and that its ultimate aim seems, in the existing state of things, to be unattainable: but the wise and the good will never be induced by such considerations to steel their hearts against the sentiments of compassion, nor to remain inactive spectators of growing vice and misery. Without wasting their time in romantic speculation, they will have recourse to this plain practical principle, which Mr. Bernard denominates the POLAR STAR of our benevolent affections, viz. 'that whatever encourages and promotes habits of *industry*, *prudence*, *foresight*, *virtue*, and *cleanliness* among the poor, is beneficial to them and to the country; whatever removes, or *diminishes the incitement to any of these qualities* *, is detrimental to the state, and pernicious to the individual.'

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* We were pleased to find Mr. B. adverting to an injudicious mode pursued in some parishes during the late scarcity, of making up the earnings of the cottager and his family to *a certain sum* by parochial relief;—a mode which must have tended to diminish the energy and provident industry of the Poor; since he who may have done *task-work*, and *laboured extra hours*, and kept his wife and children to constant employment, obtained no *extra advantage* from it, but on the Saturday night was put on the very same footing with him whose earnings had been small, and whose family had been indolent. A

parish

We sincerely wish that this position could be kept in view whenever estimates of national prosperity and happiness are attempted; for then statesmen would not be so much dazzled by the glare of commercial wealth, as to think lightly of the morals and condition of the Poor, nor suppose that the only mill-stone about our neck is the National Debt.

'The national debt, (observes Mr. B.) with all its magnitude of terror, is of little moment, when compared with the increase of the poor-rates. In that instance, what is received from one subject, is paid, in a greater part, to another; so that it amounts to little more than a rent-charge, from one class of individuals to another. But the poor's-rate is the barometer, which marks *in all the apparent sun-shine of prosperity*, the progress of internal weakness and debility; and as trade and manufactures are extended, as our commerce encircles the terraqueous globe, it increases with a fecundity most astonishing; it grows with our growth, and augments with our strength; its root, according to our present system, being laid in the *vital source* of our existence and prosperity.'

After having considered the effect of work-houses in not only raising by actual waste the price of provisions, but by injuring the prudential habits, lessening the energy of the Poor, and weakening among them the bonds of family connection, Mr. B. lays down the plan on which the Society proceeds, and by which alone the country can be benefited:

'The only rational hope of diminishing our present parochial burthens, and of affording a remedy to those evils which are incident to populous and opulent states, must be founded on the success of measures FOR BETTERING THE CONDITION OF THE POOR. It must be by the education of youth, by the moral and religious habits of mature age, by the improvement of the cottager's means of life, by the increase of his resources, and of his habits of industry and foresight,—by these means, and by these only, that the condition of the poor can ever be essentially and permanently improved, the prosperity of the country augmented, and the parochial burthens eventually diminished. Without these means, work-houses and alms-houses, public charities and hospitals, may be erected with increasing and unwearied diligence throughout the land, and yet never keep pace with the progress of indigence and misery.'

The papers in this volume begin with No. 70, and contain Extracts from an account of the relief granted to the Poor at Mongewell and its neighbourhood;—a farther account of the

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parish in Gloucestershire, Mr. B. tells us, adopted a better plan: 'The Vestry agreed to fix a determinate and moderate sum, as the amount of an ordinary week's labour, and they gave an additional allowance, according to the number in family; leaving the cottager and his family the full benefit of all exertion and extra labour.'

Cork Society;—of a village shop at Greenford, in Middlesex;—of what is doing to prevent scarcity and to restore plenty in this country, in which are enumerated the several exertions that were made during the last scarcity: among these is mentioned the sum of 4000l. subscribed by the members of this Society, for supplying the metropolis during the winter with corned cod and other fish; and this general observation is subjoined, applicable to all seasons of scarcity, that 'nothing but increase of food, or improved economy and management in the use of it, can supply the deficiency or remedy the evil;'—Account of the superior advantages of dibbling wheat;—of a supply of milk for the Poor at Stockton, in the county of Durham;—of a village shop at Hanwell;—of the gardens of Cottagers in the county of Cambridge, who were stimulated to peculiar exertions in raising vegetables, by a proposal of Lord Hardwicke to give small premiums to those who should appear to have taken the greatest care of their gardens;—of the Free Chapel in West-street, St. Giles's; with observations on the beneficial tendency of such establishments for the Poor;—of a plan for supplying bread at Exmouth;—of what has been done for the relief of the Poor at Whelford;—of the Soup-house in West-street, St. Giles's;—of a parish library for the Poor, consisting of the Cheap Repository Tracts, and others of a similar kind;—of a cottage at Shelford, Cambridgeshire;—of a female benefit club, at Tottenham;—of the mode of parochial relief, at and near Wendover, and at Shepton Moyne; which went on the principle of encouraging industry while it extended relief;—of the manner in which the Poor have been supplied with rice and beef at St. Alban's;—of an establishment for the Poor at Edinburgh;—of a Sunday friendly Society for the aged Poor, at Bishop Auckland, supported by the Bishop of Durham;—of the Schools of Industry at Kendal, which appear to be excellent establishments, calculated at a small expence to train up the Poor to habits of industry, order, and cleanliness, as well as to give them necessary instruction. We approve the stress which Dr. Briggs, the promoter of these institutions, lays on the first object; for in making children regular and orderly, they are most effectually initiated in the paths of virtue. Account of a supply of blankets to the Poor at Kendal;—of the Institution to prevent the progress of contagious fever in the Metropolis, similar to the plan adopted at Manchester;—of the London school for indigent Blind;—of several charities at Kendal, which respected the healthiness as well as the support of the Poor;—of the measures taken, during the late scarcity, for supplying the Poor with corned herrings and other cheap fish;—of the Harborne Penny-club for supplying poor children with

with clothing, and promoting decency and cleanliness;—of schools for poor children at Weston, near Bath;—of the Repository at Manchester for the benefit of persons reduced in their circumstances; and of the Institution for investigating the nature and cure of the Cancer.

In addition to the above, seventeen papers in the form of Appendixes are subjoined to this volume; containing, a curious case on the 43d of Elizabeth, with the opinion of Serjeant Snigge, in the reign of James I.; the Bishop of Durham's Charge to the Churchwardens of his Diocese; Dr. Willan's description of the effects of the intemperate use of spirituous liquors; accounts of the Asylum of Maternity at Paris, and of the Moravian converts at the Cape of Good Hope; with other extracts adapted to elucidate and recommend the general object of this publication.

The Members of this Society appear not to be "*weary of well doing.*" Other reports are published by them; and of their perseverance we shall hope in due time to speak with all the respect to which such "*labours of love*" are intitled.

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MONTHLY CATALOGUE,

For DECEMBER, 1804.

MEDICAL, &c.

Art. 16. *Observations on Diarrhœa and Dysentery*, as those Diseases appeared in the British Army during the Campaign in Egypt in 1801. To which are prefixed a Description of the Climate of Egypt, and a Sketch of the Medical History of the Campaign. By Henry Dewar, late Assistant-surgeon to the 30th Regiment of Foot. 8vo. pp. 161. 4s. Boards. Murray.

THIS author has had occasion, during his practice in Egypt, to remark various striking instances of the connection which exists between many of the complaints originating from cold. Diarrhœa and Rheumatism occasionally occurred together, but more frequently they alternated with each other. This alternation however did not take place when the rheumatic affection was the effect of overstrained muscular exertion, or the diarrhœa was produced by any acrimony in the *primæ viæ*. Mr. Dewar also observed a similar connection between bowel complaints and pneumonia, especially when the constitution had been impaired by a former dysentery.

'When the system,' he informs us, 'was exposed in a susceptible state, to the effects of cold, symptoms of an incipient inflammation in the lungs were accompanied with uneasiness in the bowels, and, where the disease was not stopped, it terminated sometimes in pneumonia, sometimes in

diarrhœa. In Egypt, bowel complaints were observed by the medical gentlemen, both in the French service and ours, to alternate remarkably with ophthalmia. This last disease, though it did not in general yield to the administration of purgatives, often disappeared on the patient being attacked with diarrhœa. And on the other hand, it frequently attacked a patient when a diarrhœa or a dysentery was cured. Diseases of the bowels are also well known to alternate with the different species of lichen, and other cutaneous diseases.'

For the cure of diarrhœa, the author chiefly trusted to opium, chalk, Dover's powder, or alum: but he is of opinion that Army-surgeons should be provided with a great variety of astringents, in order to have a better opportunity of curing this complaint when obstinate.

Mr. D.'s account of dysentery (into which he has frequently observed diarrhœa to degenerate) does not materially differ from that of other authors. In the early stages of it, purgatives were generally exhibited; or if the stomach was oppressed, emetics, so as to have the double operation of vomiting and purging. While the bowels are thus stimulated, he considers it as of most essential importance to guard against the effects of cold; and for this purpose he recommends the use of 'four or five folds of fine flannel, or a large piece of fleecy hosiery, to be laid over the abdomen, and over this a flannel bandage to be bound rather tight, and in a uniform manner from the groin nearly to the arm-pits and back again.'—The good effects of this bandage, which were in almost every case strongly exemplified, the author is disposed to refer to the confinement of a larger quantity of heat over that part of the body which is the seat of the disease. After a day, or a day and half of rest, purgatives were again generally administered; and thus 'by alternately exciting the bowels by purgatives, and allowing them to rest, using at the same time the flannel bandage, the greater part of dysenteries in Egypt,' we are informed, 'gradually yielded.' Opiates were employed to remove the tormina in the intermediate day: but, where the bandage was used, the author tells us, that they were seldom necessary.

Yell.

Art. 17. *An Inquiry into the Rot in Sheep, and other Animals*, in which a Connection is pointed out between it and some obscure and obstinate Disorders in the Human Constitution. By Edward Harrison, M.D. F.R.A.S. Edin. &c. &c. 8vo. 2s. Bickerstaff. 1804.

The numerous opportunities enjoyed by Dr. Harrison, for making this Disease the subject of his particular observation, confirm him in an idea which he has long entertained, that the rot in sheep and other animals is the production of marsh effluvia, and therefore connected in its nature with several diseases of the human subject, which arise from a similar cause. He presents us with the following account of the phænomena and progress of this serious malady:

'When in warm, sultry, and rainy weather, sheep that are grazing on low and moist lands, feed rapidly, and some of them die suddenly, there is reason to fear that they have contracted the rot. This suspicion will be further increased, if a few weeks afterwards the sheep

begin to shrink, and become flaccid in their loins. By pressure about the hips at this time, a crackling is sometimes perceptible. Now, or soon afterwards, the countenance looks pale, and upon parting the fleece, the skin is found to have exchanged its vermilion tint for a pale red; and the wool is easily separated from the pelt. As the disorder advances, the skin becomes dappled with yellow, or black spots. About this time, the eyes lose their lustre, and become white and pearly, from the red vessels of the tunica adnata, and eye-lids, being contracted or entirely obliterated. To this succeed debility and emaciation, which increase continually till the sheep die; or else ascites, and perhaps general dropsy, supervene, before the fatal termination. These symptoms are rendered more severe, by an obstinate purging, which comes on at an uncertain period of the disorder. In the progress of the complaint, sheep become what the graziers call chockred, *i. e.* affected with a swelling under the chin, which proceeds from a fluid contained in the cellular membrane, under the throat.

'In five or six days after contracting the rot, the thin edge of the small lobe of the liver becomes of a transparent white or bluish colour, and this spreads along the upper and lower sides, according to the severity of the complaint. Sometimes it does not extend more than an inch from the margin. In severe cases, the whole peritoneum investing the liver is diseased; and then it commonly assumes an opaque colour, interspersed with dark red lines or patches. The upper part of the liver is sometimes speckled like the body of a toad, to which it is said to bear a striking resemblance: round the ductus communis choledocus, and hepatic vessels, a jelly-like matter is deposited, which varies according to the severity of the attack, from a table spoonful, or less, to five or six times that quantity. Upon boiling, the liver loses its firmness, and separates into small pieces in the water, or remains soft and flaccid.

'Several graziers, and butchers, with whom I have conversed at different times, having observed that sheep are much disposed to feed during the first three or four weeks after being tainted, omit no opportunity of producing it to increase their profits When the first stage is over, flukes begin to appear in the pori biliarii, the ductus communis choledocus, and in the gall-bladder. At first, the quantity of these creatures is small; but as the disease advances, they increase, and before death are often very numerous. In the last part of the complaint, they are sometimes to be found in the stomach, as well as in the intestines and liver.'

This disease, like the visceral disorders of the human body, terminates in resolution, effusion, suppuration, or schirrus.

The rot, we are informed, is not confined to sheep; it affects horses, cows, asses, hogs, deer, hares, rabbits, geese, pigeons, turkies, and poultry.—Poor, clayey, and loamy lands are most subject to produce rot, because the water is apt to stagnate on them, and cannot be removed but by evaporation. Grounds which are always dry, or always under water, or such as are wet enough to preserve a continual run and circulation, have never been known to give rise to it. Dr. Harrison mentions many facts in corroboration of this statement; and

and in particular he says that, when land which has been very liable, in ordinary circumstances, to produce rot, has been overflowed so as to oblige the sheep to wade for their food, this disease has not appeared among them.

A very short exposure to marsh effluvia only is necessary to give sheep the rot; for (says Dr. H.) as soon as the flood is subsided, after an accidental overflow of a brook which runs through the farm of a gentleman mentioned by the author, 'sheep can at any time be tainted in a quarter of an hour, while the land retains its moisture, and the weather is hot and sultry. The butchers are so well acquainted with the importance of this fact, that when my friend has disposed of any fat sheep, they are usually turned upon his rotten ground to make them thrive faster.'

The most effectual method known by the author for preventing rot is judicious drainage.

Information is earnestly solicited by Dr. Harrison from medical practitioners or agriculturists, relative to any disorder in the human subject or brutes that is imputable to *Miasmata*. Yell.

Art. 18. *The Anatomy and Physiology of the Horse's Foot,* concisely described; with practical Observations on Shoeing; together with the Symptoms of, and most approved Remedies for, the Diseases of Horses. With Fourteen illustrative Plates. By James White, Veterinary Surgeon to his Majesty's First, or Royal Dragoons. 12mo. 4s. Boards. Chapman. 1801 *.

This is an useful manual, written with neatness and perspicuity, and illustrated with very tolerable coloured prints. The observations on diseases are judicious, and shew a thorough acquaintance with the subject; and the practice appears to be rational, and well-adapted to relieve the sufferings of a most valuable class of Animals. The form of this compilation is peculiarly suitable to a great number of readers who will feel themselves interested in the subject, but whose situation precludes them from the acquisition of more expensive works. Fer.

Art. 19. *Plain Remarks on Fever,* with the View to explain the Origin and Nature of the Fever, which lately appeared in Newcastle. Addressed to the Inhabitants. By James Wood, M.D. One of the Physicians to the Infirmary, Dispensary, &c. at Newcastle. 12mo. 6d. Printed at Newcastle.

Dr. Wood seems to be very anxious to prove that the fever, of which he here treats, did not arise from contagion produced in the miserable dwellings of the poor, but from 'that particular state of the weather, which commonly prevails at such a season, which produces more or less of debility and lays a general foundation for fever.' At the same time he thinks that 'unless other causes conspire, fever does not take place; for although all are exposed more or less to the weather, yet comparatively few are ever affected with fever. The present fever then does not appear to have been alone the effect of the weather; fatigue with great exertion, and local causes have com-

* This article has been accidentally mislaid.

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bined with the state of the weather to produce it, and made, perhaps, the effects of cold, with rain or wet cloaths, more sensibly felt.'

The disease appeared to Dr. W. to be less contagious than any fever which he has seen for many years, to have originated in every part of the town about the same time, and to have principally confined its ravages to the higher orders of society.

Many parts of this pamphlet betray a considerable portion of that professional jealousy, which is so much to be lamented whenever it appears; and the author sarcastically remarks, that many of the rich in Newcastle may have been mistaken in their choice of the *best* advice. He seems to consider himself as meriting particular credit for venturing, ten years ago, to change the treatment of fever in that large town, and to shew that bark would not cure it; and he informs us that he has lived to see the inutility of bark in fever almost generally admitted among medical men: but he does not state what is the mode of treatment which has been successfully substituted, unless it be the use of cooling saline medicines, assisted by antimonials, which, he tells us, he has adopted with great success for ten years, to the exclusion of bark, opium, wine, or brandy. Yell.

Art. 20. *An Inquiry into the Causes which produce, preserve, and propagate Febrile Contagious Diseases, in Newcastle and Gateshead;* with a Detail of interesting Facts, relative to the Fever which prevailed in the Months of October and November last; accompanied with a Report of the unfortunate Persons of Respectability who fell Victims to the Disease, and a correct Statement of the Fever as it appeared amongst the Military. General Remarks on the Disease. The decisive Means of insuring the Safety of the Inhabitants, &c. &c. By a Member of the College of Surgeons in London. 8vo. pp. 72. 2s. 6d. Printed at Newcastle. 1804.

A very striking and interesting account of the miserable situation of many of the lower orders of society in Newcastle is given in this pamphlet; the anonymous author of which ascribes, and we think with justice, the frequent appearance of febrile contagion in that place to the effects produced by a number of persons living in confined, ill-ventilated, and dirty apartments. The late fever he considers as distinctly referable to this cause; and he states it as proved that the higher orders of society, who were affected with it, became so by accidental intercourse with others of a different description: 'The fever,' he says, 'prevailed with great malignity in the neighbourhood of the Quayside. The daily resort of commercial gentlemen into that quarter of the town, exposed several to the influence of contagion, as appears from the *only* persons of respectability seized with fever having been in the habit of transacting business on the Quay every day.'

A list is annexed of the commercial gentlemen who fell victims to this complaint, and the progress of the disease is circumstantially narrated; with the names and address of the various individuals specified by whose means it was diffused. The disease is traced by the author to a pauper of the name of Scott.

The military appear to have afforded a great number of examples of Typhus Fever, at the time that it was so prevalent in Newcastle and

and Gateshead; since, as they were quartered in some of the most wretched dwellings, they were particularly exposed to the operation of contagion. A few cases are detailed, to shew the history and progress of the fever with which they were affected.

'The symptoms,' it appears, 'differed materially in force and mode of action, either commencing with great violence, or slight in degree. The muscular powers of the body were invariably affected with tremors, startings, and partial convulsions, attended with increased or diminished action of the vascular system. The suffused appearance of the eye, flushed and intoxicated aspect of the countenance, were prominent and constant features of the disease. Affection of the organs of respiration, hæmorrhage from the nose, petechiæ, extreme sensibility to cool air. &c. attended the disease in many cases. The sudden appearance of a florid rash on the skin occurred in several patients, but was not attended with any apparent change in the progress of febrile symptoms; the head-ach, and aching pains of the limbs appeared the most distressful symptoms. The appearance of the eye and countenance afforded the medical observer the most correct idea of the progress and probable issue of the disease. The crisis (which generally took place on the 7th day) was marked by increasing strength, and expansion of the pulse; gentle delirium, attended with energetic expressions of lively ideas; the separation of lentous matter from the tongue; mucus sediment in the urine; return of appetite, and increased relish for wine; animated countenance, succeeded by gradual restoration of the impaired animal functions.

'In the cases which terminated fatally (generally on the 5th and 11th day), there appeared an evident determination to some important organ; stupor, startings, and convulsions indicating great oppression of the brain; hiccup, tension and inflation of the abodemen, painful on pressure; involuntary and fœtid stools; some affection of the abdominal viscera.'

The treatment, by means of bark and wine, which is so much condemned by Dr. Wood in the tract noticed in the preceding article, was of essential service. 'The sick were continually craving for wine, which was swallowed with the utmost avidity. Each dose appeared to excite the impaired energies of the system, under the depressing influence of malignant disease; the pulse became stronger; delirium, stupor, and convulsions relaxed; the countenance became more animated, and the intellectual faculties collected. Even in cases of fever, attended with great action of the vascular system, and affection of the organs of respiration, the free exhibition of wine did not appear in the least to aggravate the disease.'

The present author seems to be completely at issue with Dr. Wood the origin, nature, progress, and treatment of this fever. His inquiry is, in general, written with candour, and bears the stamp of good sense, knowlege of the subject, and humanity.

Art. 21. *The London Dissector*; or a Compendium of Practical Anatomy; containing a Description of the Muscles, Vessels, Nerves, and Viscera of the human Body, as they appeared on Dissection; with Directions for their Demonstration. 12mo. pp. 293. Murray. 1804.

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This work may be useful to the students of practical anatomy. In the compilation of it, the author has been much indebted to the dissections of Mr. Charles Bell.

Art. 22. *A Treatise on Cheltenham Waters*, and Bilious Diseases: containing. 1. The Chemical and Medical Properties of the Saline Springs of Cheltenham, and its Neighbourhood. 2. Arrangement, and History of Bilious Diseases occurring in this Country. 3 The Uses of the Saline Waters in curing Diseases. 4. Directions for the most appropriate Mode of Drinking the Waters. 5. Geological Experiments for the Discovery of new Saline Springs at Cheltenham. 6. The Nature, and Uses of the Steel Well in Mr. Barret's Field. To which are prefixed, Observations on Fluidity, Mineral Waters, and Watering Places. By Thomas Jameson, M.D. Physician at Cheltenham. 8vo. 6s. Boards. Murray.

However numerous and particular the directions may be, which works written on the subject of mineral waters contain, relative to their employment, it is a fortunate circumstance for the physician, and particularly for the resident physician, that there is little chance of such directions superseding the necessity, or at least the desire of medical advice. Whatever degree of credit, therefore, we might be disposed to give to Dr. Jameson, for the mode in which he has executed what many consider as a requisite duty, on settling at a watering-place, it would be unfair to represent him as having rendered it unnecessary for a patient who has bought his book to trouble him farther during his stay at Cheltenham. Such a circumstance would, indeed, be more than he anticipates: but, in order to prevent the possibility of its occurrence, he gives this advice to valetudinarians: 'Prudence requires that invalids should always be directed, before they drink the waters, whether they are to pursue a laxative, or a purging plan; and after they have continued their use a certain time, to know whether changes have taken place in their constitution, or their disease, to interdict their further use.'

The supply of Cheltenham water has, for some time past, the author informs us, been diminishing; and he has therefore performed an acceptable service to the frequenters of this spa, in discovering that a sufficiency of water to answer any demands which can possibly be made on it may readily be obtained.

The uses of the Cheltenham waters are so well known, from previous publications, that it is unnecessary to make any abstracts from the present author's observations on this subject. He subjoins the analysis of a Chalybeate spring which has lately come into use at Cheltenham, and which is represented to contain, of

	Grains.
Oxyd of iron - -	1.36
Muriate of lime - -	2.55
Muriate of soda - -	2.02
Sulphate of lime - -	.73
Carbonate of magnesia and lime -	12.55
Solid contents	19.21

Carbonic

		Cubic Inches.
Carbonic acid gas	- -	24.
Atmospheric air	- -	20.
Nitrogen gas	- -	8.
	Gaseous fluids	52.'

Yell.

POLITICAL.

Art. 23. *Sketch of a Plan for the Salvation of England, and the Emancipation of Europe.* 8vo. 1s. 6d. Ridgway.

If, in order to give pleasure, fiction must assume the semblance of truth, schemes, in order to excite interest, should be shewn to be practicable. By the plan which this writer sketches, however, we are not amused even with the phantoms of hope; for he makes our salvation to depend on circumstances which are not likely to take place. The hearty and disinterested concurrence of Austria and Russia with us, in endeavouring to reduce the power of France to its antient limits, who can expect? After the great changes which have occurred in Europe, we must not look back to the restoration of the Republic of Venice, and every petty sovereignty which has been shaken from its base, but to wise and vigorous measures for the future. It is easy to represent Great Britain as obnoxious to invasion, and to recommend liberal subsidies to the emperor in order to induce him to fight our battles: but our best policy is to depend on ourselves; to study the strength of our insular situation; and vast as the power of France may be, to stand in a fearless attitude against her, and, whether in war or peace, to manifest our greatness by our exertions and our virtue.

Moy.

Art. 24. *Perpetual War the only Ground of perpetual Safety and Prosperity.* By the Reverend Edward Hankin, M.A. M.D. 8vo. 1s. 6d. Rivingtons.

According to this *Christian* divine, the *turning of spears into pruning hooks* must never come again in fashion; and he recommends to Great Britain the Irish measure of making 'war a necessary part of her peace establishment.' No body of men can more seriously lament the enormous power of France than ourselves: but we are by no means sure that *perpetual* war is essential to its diminution, and to our own security against it. Mr. Hankin, however, is of a contrary opinion. He thinks that we shall cease to be secure when we sheath the sword, and that we shall continue to prosper and to weaken the enemy by keeping it constantly drawn. It is even supposed by him that we shall effect changes in the government of France, by protracted warfare; or, to use his own words, by 'continuing to shut her up by sea she must break out by land, must prey on the vitals of her citizens and ravage neighbouring territories, so as at last to provoke general resistance.' When the necessary provisions and arrangements for war are once made, the subsequent taxes to support it are represented as light; and by proper regulations in the collection of revenue, Mr. H. thinks that they may be kept from augmentation. To use a vulgar phrase, all this is fine talking: but we must not be led away by sounding words. Are the losses, horrors, and expences of

war

war, trifling matters? Is blood ever to flow? Must two such powerful nations as Great Britain and France vow eternal hostility; and can no prudent accommodation *ever* take place? We cannot believe it. For some time to come, it will be right for us to be a vigilant and armed nation: but we see neither the necessity nor the practicability of 'perpetual war.'

Art. 25. *A serious and impartial Address to all the independent Electors of the United Kingdoms, upon the recent Middlesex Election*; in which the Proceedings and Transactions of that extraordinary event are candidly and constitutionally discussed and investigated; the fatal Tendency and destructive Consequence of such a Precedent considered; and the whole viewed as a grand national Cause, in which that most invaluable Privilege, the Elective Franchise, and the Representative System itself are most intimately involved. By Walter Honeywood Yate, Esq. an Independent Freeholder of the Counties of Gloucester and Worcester. 8vo. 2s. Longman and Co. 1804.

Assuming as a principle,—that which no true Englishman will deny,—that *the Purity of the Elective Franchise* is the most sacred of our privileges, Mr. Yate proceeds to consider in what manner this principle was outraged by the proceedings at the last Middlesex Election. Being a zealous whig, he exhorts his countrymen to espouse those who step forwards the avowed champions of 'the forgotten liberties' of the people of England; and he regards the hustings at Brentford, to which he endeavours to transport the thoughts of his readers, as not less calculated to excite the glow of patriotism than the plains of Marathon. The conduct of the sheriffs meets with pointed condemnation; and it is here observed, 'that the procrastination of the examination of the contested votes to so late a period as the close of the poll, when their official duties in this respect expired, and the return became resolute, has virtually had the operation of transferring all the rights of the electors to the returning officer.' This is indeed the true state of the question, which must engage the attention of the House of Commons; and on its decision it will depend, whether that house shall consist in future of the representatives of the freeholders of Great Britain, or of the mere representatives of the returning officers. It is no doubt, as Mr. Yate remarks, the interest of the whole body of electors to take up this subject *warmly*; but in his address to them he should have entered more fully into the history and merits of this particular case, and not have occupied so much of his pamphlet with general observations on the nature of liberty, and on the inestimable value of the British constitution.

Art. 26. *Calm and dispassionate Address to Sir Francis Burdett*, Bart. pointing out to him the Causes of his Defeat at the Election of a Member of Parliament for the County of Middlesex. By an Independent Freeholder. 8vo. 1s. Rivingtons.

Art. 27. *Reply to a Pamphlet entitled A calm and dispassionate Address* to Sir Francis Burdett, Bart. on the late Election for Middlesex. By Rugbiensis. 8vo. 1s. 6d. Stewart.

On the independent freeholder, who gives himself full scope in

calumniating Sir F. Burdett, the author of the Reply inflicts a spirited and merited castigation. This champion of the Baronet (who, though only signing himself *Rugbiensis*, refers us for his real name to No. 7, Carey-street,) admits that on some occasions he has been violent: but Rugbiensis cannot endure to hear Sir Francis accused of associating with men who wished to dethrone the king; and he treats this charge as the effect of rank malignity. 'Is it not,' he asks, 'an insult on common sense, to suppose that Sir F. B., possessed of an immense estate, and princely revenue, should desire to involve his country in destruction, and drag a prince from the throne of mercy to the scaffold?' Allegations of this nature may proceed from 'an independent freeholder,' but not from an independent mind. It still remains to be decided whether Sir Francis really sustained a *defeat* at the late Middlesex election. If the return be declared illegal, 'the Calm and Dispassionate Address' will refer to a non-entity.

THEOLOGICAL.

May.

Art. 28. *St. Luke's Preface to his Gospel examined:* with reference to Mr. Marsh's Hypothesis respecting the Origin of the three first Gospels. 8vo. 1s. Printed at Bath.

In the controversy excited by Mr. Marsh's hypothesis relative to the origin of the first three Gospels, the preface affixed to St. Luke's Gospel is very material evidence, and it is important to have it correctly stated, and clearly understood. It expressly declares that "notwithstanding many before St. Luke had attempted to compose a narrative of the transactions of Christ's life and ministry, collected from the discourses or testimony of those who from the beginning were eye-witnesses and ministers of the word; it seemed expedient for him, who had enjoyed opportunities of tracing things from their rise, to digest a history of them, that his friend Theophilus might be assured of the truth of those facts in which he had been instructed."

It is true that St. Luke's account casts no direct reflection on these *many*, either as dishonest or inaccurate: but, by the intimation of the propriety of subjoining his account to theirs, it seems to be implied that he did not consider Theophilus as perfectly safe if left altogether to their reports. If St. Luke's proem does not condemn the numerous gospels of his predecessors, it is no sanction of their authority; unless indeed it be contended that by the word πολλοὶ he meant to put himself on a par with them: which can hardly be supposed, when he expressly assigns the reason of his writing to be that Theophilus might know ἀσφάλειαν, the truth or certainty of things. Whether we take the Greek word to signify *truth* in opposition to *falshood* or *mistake*, or to denote *certainty* opposed to *doubt*, the evangelist claims a superiority over the *many*; though he does not say that he was called to the office of gospel historian, but merely that it seemed good *to himself* to undertake it. By *many*, he could not intend Matthew and Mark; nor mean by this preface that he was proceeding to subjoin his evidence to theirs.

Now the question is, how does this account comport with Mr. Marsh's hypothesis of a common document as the basis of the first three gospels? Were the *many*, here designated, transcribers from an

Hebrew document furnished by or stamped with the authority of the apostles of our Lord; or were their several narratives the result of what they collected from the preaching of the apostles and the reports of the faithful? It is surely natural to suppose, as the author of the pamphlet before us remarks, that St. Luke's words refer not to one memoir, the joint work of divers authors, but to several distinct accounts; yet it does appear that the basis of these several and distinct accounts is the evidence (how collected and transmitted, we are not told) of those who were eye-witnesses and ministers of the word. This evidence might have been in a written record, or it might be the actual preaching of those of the apostles who were alive, or oral tradition preserved in the church.

In order to make St. Luke's preface serve his purpose, Mr. Marsh would translate the Greek phrase, rendered in the common version, "set forth in order," by the words *re-arrange:* but, if the original document was drawn up from communications made by the apostles, could *many* persons venture to re-arrange it without meriting the charge of the greatest presumption?

The examiner sagely asks, 'what does "write" mean in St. Luke's preface? I should think it meant "a new narrative." The "many" re-arranged an old narrative. What did St. Luke do as distinguishing his labours from theirs? He "wrote" and so simple a word cannot be brought to signify all that Mr. M. describes.'

It is supposed by Mr. M. that the words from "A Declaration to ——— ministers of the word" are nothing more than a Greek translation of the title of the Hebrew document; and he thinks that the expression "delivered them *to us*," instead of 'delivered them to them,' proves that these cannot be St. Luke's own words: but the examiner is of opinion that the "*to us*" is not so conclusive as Mr. M. imagines; and moreover that so long a title to a MS. does not comport with the oriental costume.

Mr. Marsh may possibly have overstrained St. Luke's meaning: but we do not allow that he has thus exposed Christianity to many serious objections. Whatever interpretation may be placed on certain words of his preface, thus much is evident, that St. Luke pledges himself to write things which he knew to be true; and therefore his testimony is worthy of credit.

Moy.

POETRY.

ART. 29. *Petrarca:* a Selection of Sonnets from various Authors. With an introductory Dissertation on the Origin and Structure of the Sonnet. Crown 8vo. pp. 200. 7s. 6d. Boards. Baldwins. 1803.

The critical dissertation, prefixed to these sonnets, is neatly penned, and conveys the sentiments of Roscoe, Drake, Warton, &c. on the nature and composition of the sonnet; without any particular claims to originality, or uncommon felicity of thought or expression.

The sonnets are sufficiently numerous, and, with a few exceptions, well selected. Besides several which are anonymous, we are here presented with some of the best by the Earl of Surrey, Shakspeare, Milton, Drummond, Mary Robinson, Charlotte Smith, Bowles, Miss Seward, Roscoe, Warton, Hayley, Cowper, Viscount

Strangford, &c. That which was addressed to Petrarch, and 'The Delusions of a Lover's Hope,' by Crowe, are now first published; and the following, which is anonymous, is also original:

'High meed of honourable toil, fair fame!
The guide and guardian of the noble mind,
Still round the warrior's dusty temples bind
The laurel wreath, and light the lambent flame;
If letter'd merit call, attend the sage,
The boast of science and the friend of truth,
Feed the warm fancy of poetic youth,
And write their names on thy immortal page.
More dear Obscurity to me—I love
The sober silent shade; the hermit cell,
Where by calm solitude is pain beguiled;
And the low tenant of the hallow'd grove
Soothing the fond, weak heart, that lov'd too well,
May mourn SELINA's loss in accents wild.'

The volume is handsomely printed, and embellished by three appropriate engravings, neatly executed from drawings by the author's brother. Muir.

Art. 30. *The Raising of Jaïrus' Daughter;* a Poem. By Francis Wrangham, M.A. To which is annexed a short Memoir, interspersed with a few Poetical Productions, of the late Caroline Symmons. Crown 8vo. pp. 50. 2s. 6d. sewed. Mawman.

The Muses, like the spectres in Macbeth, "will not be commanded;" and when the ladies refuse to smile, it is all "double, double, toil and trouble." In the present poem, Mr. W. seems rather to drag his genius after him than to be impelled and animated by it. He labours at a task which he has imposed on himself, and spins out line after line, apparently "from hard bound brains." To the right hand and to the left he turns aside for accessory ideas and illustrations; and though he prohibits 'foot profane from vexing the chaste ground,' he liberally avails himself of the very aid which he disclaims, and blends classic fiction with gospel narrative.—We cannot, in truth, repeat our former compliments to Mr. W. on this occasion; not because we think less favourably of his abilities than we did formerly, but because we discover in this poem more of painful effort, than of felicity of thought. From the beginning to the end of it, he seems to be saying to himself, "I will write a poem, *coute qui coute.*" The little that applies immediately to the subject, we shall transcribe; leaving the passage without a comment to speak for itself:

'——————And now the deafening din
Of minstrel mourners marks the drear abode,
Where fast the maiden slumbers; undisturb'd
By wailing friends, the deep funereal dirge,
And all the pomp of grief. And now her hand
The SAVIOUR takes; now from th' almighty lip
Issues the irresistible decree,
"Damsel, arise." Her mortal sleep dispell'd,
And life's new vigour tingling through her veins,
Instant she wakes, as from a raptured dream

Chased

Chased by the morn's soft whisper; and beholds,
With all the daughter rushing to her eyes,
Her father by her side. O what was then
His gush of joy, as to his bounding heart
He caught, he clasp'd her close! Not more the bliss
The patriot hero feels, whose lifted arm
Guards his loved Prince, while round his country's coasts
Invasion's hovering harpies scream for prey:
Not more his bliss when, sheath'd the hallow'd steel
(It's work of glory done, and in the dust
Th' insulting foe laid low) with honest toil,
'Mid the dear pledges of domestic love,
He tills the fields his unbought valour saved.'

This poem was intended as a competition for a Seatonian prize: but, not being sent in time, it was excluded from the lists.

If Mr. W. has disappointed us in this composition, he has made us ample recompence by presenting us with the poetical productions of Miss Caroline Symmons, the amiable and astonishing subject of the annexed Memoir; who displayed, when she was only eleven years old, a brilliancy of invention, and a harmony of numbers, "little less than miraculous," and who may fairly be classed among the prodigies of early genius. This young lady, the daughter of the Rev. Dr. Charles Symmons, was born on the 12th of April 1789, and died of a decline on the 1st of June 1803. A life so prematurely terminated can afford but few incidents: but it is surprising that it should have marked its transient meteor-like existence here by so many corruscations of elegant thought and reflection. Had not a solemn assurance been given us by Dr. Symmons, that these poems "were in the strictest sense her own, having received no improvements or heightenings from the suggestions of any person whatever;" we should have suspected that they had been touched and re-touched by the parent's classical pen: but, after such a declaration, from so respectable a man, we cannot feel the least hesitation in admitting them to be the genuine compositions of the young lady to whom they are ascribed. The first two poems are dated October 21st, and November 24th, 1800. We present the latter to our readers:

'ZELIDA;

'AND THE FADED ROSE-BUSH WHICH GREW NEAR HER TOMB.

'I gazed on the rose-bush, I heaved a sad sigh,
And mine eyelid was gemm'd with a tear:
Oh! let me, I cried, by my ZELIDA lie;
For all that I value sleeps here.

'Her sweetness, simplicity, virtue, and charms
Could with nought but a seraph's compare:
Ah! now, since my ZELIDA's torn from my arms,
There is nothing I love but despair.

'This rose tree once flourish'd, and sweeten'd the air;
Like it's blossom, all lovely she grew:
The scent of her breath, as it's fragrance, was rare;
And her cheeks were more fresh than it's hue.

'She planted, she loved it, she dew'd it's gay head;
And it's bloom every rival defied.
But, alas! what was beauty or virtue soon fled:
—In spring they both blossom'd and died.

'And now for my bosom this life has no charms;
I feel all it's troubles, and care:
For, since my dear ZELIDA's rent from my arms,
There is nothing I love but despair.'

A few days afterward, or on the 27th, 28th and 29th of the same November, she produced the following Sonnets:

'ON A BLIGHTED ROSE BUD.

'Scarce had thy velvet lips imbibed the dew,
And nature hail'd thee infant queen of *May;*
Scarce saw thine opening bloom the sun's broad ray,
And to the air thy tender fragrance threw:

'When the north-wind enamour'd of thee grew,
And by his cold rude kiss thy charms decay.
Now droops thine head, now fades thy blushing hue;
No more the queen of flowers, no longer gay.

'So blooms a maid, her guardian's health and joy,
Her mind arrayed in innocency's vest;
When suddenly, impatient to destroy,
Death clasps the virgin to his iron breast.
She fades – the parent, sister, friend deplore
The charms and budding virtues now no more *.'

'WRITTEN IN WINTER.

'Aërial FLORA, sister of the spring,
Arise, and let thy blooming form be seen:
Haste! play thy youthful fancies on the green,
And from thy hand ambrosial odours fling.

'Invite the sylvan choir to wake and sing,
While the sun sleeps in gold upon the scene:
To dress the grove thy clustering hare bell bring,
And chase hoar winter with thy sprightly mien.

'Then shall sweet zephyrs and prolific showers
Succeed to parching winds, and beating rain;
With their soft balm re-animate the flowers,
And strew gay cowslips o'er the golden plain.
Then frost no more shall waste the roseate bowers;
But FLORA, crown'd with sweets, her sway unhurt maintain.'

'ON SPRING.

'Throned on soft clouds, his locks with hawthorn bound
Twined with young rose-buds, jocund Spring appears:
The little violet by his smile he cheers,
And teaches primroses to bloom around.

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* 'These beautiful lines are to be inscribedupon her omb.'

'To

'To his pleased ear the birds their carol sound,
And near his feet it's head the sweet-briar rears:
Nature exults to see her darling crown'd,
And all the living scene his power reveres.

'The hill and valley with bright verdure spread,
The infant CERES in her verdant gown,
The various plants which open in the mead,
And fanning gales his genial presence own:
But soon the rage of summer shall succeed;
And scorch the sweets, which breathe in Spring's soft lap alone.'

Other pieces equally surprizing, considering the very tender years of the writer, are given to the public: but we shall not plunder this hive of virgin honey farther than by inserting the last poem of this collection, addressed, in the February previous to the writer's death, to Lady Lucy Foley, on her birth day. (Feb. 14.) In this composition, Miss Symmons evidently bore in mind Pope's Elegy to the Memory of an Unfortunate Lady:

'No morn now blushes on th' enamour'd sight,
No genial sun now warms the torpid lay:
Since *February* sternly check'd his ray,
When LUCY's eyes first beam'd their azure light.

'*What, though no vernal flowers my hand invite*
To crop their fragrance for your natal day;
LUCY! for you the snow-drop and the bay
Shall blend th' unfading green and modest white.

'Though on your natal day, with aspect bleak,
Stern winter frown in icy garments drest;
Still may the rosy summer robe your cheek,
And the green spring still bud within your breast:
Till, the world fading on your closing eyes,
You find a golden autumn in the skies.'

Who could know such a charming young creature and not blot the page devoted to her memory with a tear? We honour Mr. W. for the warmth and sensibility displayed in the execution of this office of friendship: but we should have been better pleased if he had performed it with less apparent affectation. The quotation from Young's Vth Night, applied to Miss S. is beautiful:

"Early, bright, transient, chaste as morning dew,
She sparkled, was exhaled, and went to heaven:"

but ~~this~~ own representation of her being '*whispered* by God's "still small voice" to her crown of glory' is the reverse of sublime.

Art. 31. *The Plea for a private Indulgence of Grief.* A Poem. By J**n D****n, D.D. Addressed to the Hon. P**l***p B**v**ie, in August, 1774. 8vo. 1s. Cadell and Davies.

We apprehend that this small tract proceeds from the pen of our old acquaintance, the venerable and respectable Dr. Duncan. It appears that he is aware that the elegy is confined and monotonous in its sentiments, as proceeding from an uniform train of emotions; and

he would not have placed himself in the situation of imploring the indulgence of the public, had he not lately found several mutilated MS. copies of the poem before us: but to prevent the disgrace of incorrect poetry, he has sent it to the press. The subject is the loss of a most amiable wife, whose death was an overwhelming affliction to Dr. D. His grief is indeed strongly expressed. but it is often inharmonious and obscure, and sometimes incorrect. Plunged by affliction into deep retirement, for the purpose of venting his sorrows, the poet is upbraided by his honorable friend, for its intemperate indulgence. He begins by repeating the charge exhibited against him:

> " *Averse, thou say'st, from gloom, no less than strife,*
> " *Of temper social, cheerful, now recluse,*
> " *To pleasure lost, I rob my waning life,*
> " *Of harmony, enjoyment, lustre, use.*"

In the stanzas which follow, intended for the poet's justification, we see the traces of a good and feeling heart, though the poetical charms are not exquisite. Let the following shew that Dr. D.'s muse must be satisfied with moderate praise:

> ' Has aught the converse of the vacant throngs,
> Jocund, or dull, in sympathy with me?
> To them a breast at ease and cold belongs.
> B**v**IE, a warm one, yet unhurt, to thee.
>
> ' So suit the graver tones of melancholy
> My present mood, wit, learning, mirth itself,
> Unfeeling all, are tasteless, heartless folly,
> Harsh as the jars of the dull sons of pelf.
>
> ' Yet beats this heart at unison with thine.
> Midst kindred worthies plac'd, a noble groupe,
> All with one soul enliven'd, pure, benign,
> Could I, thus blest as thou, in lonely silence droop?" Mo-y.

Art. 32. *On Earth Peace;* An Invocation, addressed to Truth upon a great Event near at Hand. 8vo. 3d. Cadell and Davies.

This poem, which does not sufficiently explain itself, is the production also of Dr. D. who, with a *detur venia*, sets himself down eighty-four years old. This veteran thus commences the present invocation:

> ' Truth, with love-tempered awe, we attend to thy voice;
> In the smiles of our conscience, and thine, we rejoice.
> All thy laws we respect, with delight we approve,
> From int'rest, from duty, religion and love.'

If in the subsequent part we complain of obscurity, we hope that Dr. D. will forgive us. What means ' *the arch-chymical sky?*' D.o

EDUCATION.

Art. 33. *A Visit to a Farm-House*, or an Introduction to various Subjects connected with Rural Economy. Embellished with Plates. By S. W. 12mo. 2s. 6d. Boards. Tabart and Co.

Children will be amused and instructed by this little volume; since it

it explains, in a manner well adapted to young capacities, and in language which is very plain and simple, the common occurrences and economy of rural life. It will, particularly, be a very useful and agreeable present for those who are brought up in London, and are little acquainted with the pursuits and occupations of the country. Mans

Art. 34. *The Wonders of the Microscope;* or an Explanation of the Wisdom of the Creator in Objects comparatively minute, adapted to the understanding of young Persons: with 5 large Copper Plates. 12mo. 2s. 6d. half bound. Tabart and Co.

This epitome of a very interesting portion of natural philosophy, in which the author confessedly borrows assistance from Dr. Hooke, will be found an amusing and instructive companion for young people. It will give them a general idea of the subject, sufficient to excite a desire of making it their study on a larger scale; and it is rendered the more acceptable by the seasonable reflections which are interspersed, on the wisdom of Providence, and his bountiful provision for the various works of his creation. Do.

Art. 35. *The Travels of Rolando:* containing, in a supposed Tour round the World, authentic Descriptions of the Geography, Natural History, Manners, and Antiquities of various Countries. Translated from the French of L. F. Jauffret. 12mo. 4 vols. 12s. Half bound. R. Phillips.

The judicious plan, which was so successfully adopted by the Abbé Barthélémy, in his Travels of Anacharsis, for introducing young persons to a knowlege of the topography and customs of antient Greece, may undoubtedly be applied in the formation of a more extensive tour. Though the Travels of Rolando will not bear a comparison with that excellent work, they are useful and instructive in many particulars respecting the countries visited in the tour: but they are of a more superficial nature; and from the want of references to authorities from which the accounts are borrowed, they have a greater air of fiction, and are less likely to make a lasting impression. The work itself is incomplete: but the translator proposes to continue her labours * as soon as the materials shall be furnished. Moral and religious reflections are happily blended with this agreeable narrative; and we rather think that they proceed principally from the pen of the translator; whose piety and good principles appear, from this circumstance, in a very conspicuous and commendable point of view. Do

Art. 36. *Dictionary of polite Literature;* or fabulous History of the Heathen Gods and Illustrious Heroes, with 28 Plates. 18mo. 2 vols. 13s. Boards. Scatchard and Co.

These two volumes are of a very convenient size for a juvenile library; and although the accounts are necessarily concise, they will be generally found to convey, with sufficient accuracy, the information which is required on these subjects for young readers. The editor has availed himself of Spence's Polymetis, and other works of good authority, and has comprised a great variety of articles in this judi-

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* We apprehend that Miss Aikin, daughter of Dr. A., has favoured the English public with this work.

cious

cious compilation. The plates are in general neatly executed, and give a dressed and pleasing appearance to the dictionary.

Man.

TRAVELS.

Art. 37. *Observations on a short Tour made in the Summer of* 1803, *to the Western Highlands of Scotland,* interspersed with original Pieces of Descriptive and Epistolary Poetry. 12mo. pp. 208. 4s. Boards. Sael and Co. 1804.

These observations, according to a hackneyed protestation, were not originally destined for the public eye, being simply noted down for the amusement of the author and that of his friends: but, it is added, 'the writer of this small volume considered that there was something of novelty in the mixture of original poetry with the prose in his narrative; and he was willing to hope that this circumstance alone might recommend his book to the attention of those, who are pleased with poetical descriptions of nature.' We are likewise reminded that various changes in manners, dress, language, and sentiment may take place in a country, within the short space of thirty years, and that the minutest accounts of the ablest writers will always leave room for subsequent inquiries. The inquiries of the present traveller, however, are in one place said to relate chiefly to the state of the roads and inns; while, in another, we are assured that amusement, not instruction, is his principal aim. We are moreover repeatedly told, without ceremony, that if we do not like his book, we may let it alone. After all these intimations, it would be highly unreasonable to expect a well connected and copious relation: yet the author's remarks, though seldom important, or sufficiently circumstantial, are not often erroneous, and his verses sometimes rise above mediocrity.

A few mis-statements require to be corrected.—Though an additional story would give to Inverary Castle a more imposing and ducal aspect, the building, in its present state, by no means deserves the epithets of *mean* and *paltry*.—That the seal defends himself by pelting stones at his adversary is not very credible, even though a clergyman of Dundee should put his *seal* to the testimony.—The establishment of parochial schools is incorrectly noted. The law provides one for every parish; the rich, as well as the poor, may avail themselves of this beneficial institution; and the teaching is neither gratuitous, nor limited to English and Gaelic.—Church livings are not solely in the gift of landowners and universities: but the right of presentation to many is vested in the crown. In large towns, the corporation usually exercises that right, and in a very few instances, the session, or ecclesiastical court of the parish. The church patronage of the universities is very limited, as may be seen by looking into a Scottish almanac.—The intervening country between *Hawic* and *Langholm* is peculiarly dreary and comfortless: yet to our observer it proved 'very pleasing;' while the real beauties which occur between Langholm and Longtown, particularly the finely wooded banks of the Esk, are passed in silence.—We confess, moreover, that we are little enamoured of the severe strictures on Mr. Hume. His writings at least contributed to stimulate genius

and

and diligence in the investigation of those truths which can never suffer from ample inquiry and unreserved discussion.

This volume is by no means free from errors of the press. Thus we remark *Nearer* for *Near*, *Tyne* for *Fyne*, *Trenton* for *Renton*, *Greenoch* for *Greenock*, &c. &c. &c

That we may not, however, appear to be churlish or splenetic, we shall extract one or two of the most interesting passages.

'We proceeded along a well cultivated country towards Lanerk; but two or three miles on this side of the town we turned out of the road, to the very delightful seat of Lady Ross, in order to take a view of the celebrated falls of the Clyde. Every thing about this place discovers the elegance, the taste, and the great liberality of the possessor. A natural curiosity of this kind ought not to be shut out from the inspection of the public; and it seems that the present proprietor fully entertains these sentiments; for the walks and resting-places about the falls of the Clyde are so contrived, as to give the most favourable opportunity of seeing them to advantage. The view from the seat under the summer-house is perhaps the most striking. Were it not impossible to describe the beauty of this scenery, I should willingly attempt it. Though the waters were at their lowest at the season of the year in which we saw them, yet they exhibited a species of beauty of which I can convey no idea to the reader; and the cavern into which they fell is tremendous to look down upon. The frittering of the water as it breaks upon the rocks, the distance to which it is thrown forwards, the snowy whiteness of it, and the mist which fills the air, while the waves are reverberated from the gulph beneath, together with the incessant din and roar of their falling present a spectacle to the astonished spectator which is at once as sublime and as beautiful as the imagination can conceive. To make the view the more striking, you are placed in the centre of the finest amphitheatre of wood that I ever contemplated. Nor is the scenery confined to one spot; but is extended for more than a mile. The name of this fall is Corra-Linn. There is another very noble one above it, which is called Bonniton; this is very grand and majestic, but inferior, in my mind, to the other; though some have thought it more tremendous in its appearance. The scenery around it is not so good, nor the falls so extended, nor the cauldron beneath it half so magnificent, or so dreadful. As one abrupt descent of the water it may be superior to Corra Linn. I could not leave this place without attempting to convey some feeble idea of it to the reader in verse. I am sensibile that the lines are very unworthy of the subject; and if they were much better than they are, they would be so still. Such as they are, the reader is welcome to them; and if he does not choose to read them, he has my permission to pass them,

'Here let me stand and gaze, where deaf'ning Clyde
O'er rocks precipitates his roaring tide:
If no strong barrier checks his sable flood
In peace he steals along the silent wood;
But some bold threat'ning crag should nature rear,
And seem to cry, "here stop thy proud career,"
Around th' obstructing mole he frets and raves,
And, like a lion, summons all his waves;

With

With wrath he foams, and rends the solid mass,
And, as he rages, finds or makes his pass;
With headlong madness tears his angry way,
And the rude caverns lashes with his spray;
From rock to rock his tumbling torrent falls,
And thund'ring shakes these ever-during walls;
Thro' yawning cliffs the struggling waters wind,
And gain new fury in their course confin'd;
Then prone descend in one wide sheet of snow,
And boil and bellow in the depths below.
But oh! how beauteous would this scene appear,
E'en if no Clyde with roaring floods were here;
How grand, how awful are these rocks around,
Their bases bare, with wood their summits crown'd;
High o'er the stream they rear their brows sublime,
And stand eternal midst the wrecks of Time;
On these proud tow'rs I take my station sure,
And scarcely feel myself on rocks secure!
So far beneath the maddening water toils,
And, dashing, back upon itself recoils;
Appals the senses with its horrid noise,
And makes us tremble amidst all our joys.

'After we had satisfied ourselves with viewing the falls from several stations contrived for the purpose, the gardener, who attended us, shewed us the hot-houses; and as we had before seen all that was beautiful in unadorned nature, we here saw nature highly improved and forwarded by art. The finest clusters of grapes hung perfectly ripe over our heads, and seemed almost ready to fall into our mouths. In another department were peaches and plumbs just in perfection. Several of the peaches had fallen upon the ground. The gardener picked up two, and gave them to us. They were very delicious; but tended rather to give us an appetite for more, than to satisfy us with what we had tasted.

'About the falls of the river I observed on the banks lillies of the vale, which seemed to grow perfectly wild; and in other parts abundance of columbines, which appeared to be the spontaneous production of the soil. If happiness depended upon situation, lady Ross would certainly possess it; for she has every luxury around her which art or nature can bestow. The beauty of the scenery defies all the powers of description and language. Even the pencil of Lorraine could never do it justice.'—

'There was one circumstance, which I observed in all Scotland, in public and in private houses, and though it is a very trifling one, yet as it is characteristic of the manners of the country I cannot help noticing it. In every bed-chamber the clothes of the bed were turned half-way down. This I never once saw in England, and never but once saw it omitted in Scotland. Whether it is done to shew that one is welcome to one's lodging, or from a supposition that an Englishman does not know the way into a Scotch bed, I cannot say; but the custom is singular, and at the same time universal throughout the north. As to the manners of the Scotch in the lower orders of the people, it would

would be difficult for persons travelling with our expedition to form a correct opinion. But as far as we could judge, the labouring part of the community seemed to be very lazy and indolent. We seldom met a cart, where the driver was not stretched at full length upon it, and sometimes asleep. The women are compelled to work hard in hoeing potatoes, and weeding the corn, while the men lie snoring in the furrows. But perhaps with proper encouragements to industry, and with some prospect of advancing their circumstances in life, and reaping the due rewards of their labour, these people might become very active and industrious.'

If the author should still require to be comforted, we can only refer him to the blooming and melting dames of Caledonia; one of whom wept at his departure, and another 'modestly inclined her face forwards to receive his salute.' Happy the Traveller who can exclaim, *Veni, vidi, vici!*

Muir.

MISCELLANEOUS.

Art. 38. *A Short Account of John Marriott*, including Extracts from his Letters. To which are added some of his Poetical Productions. Crown 8vo. pp. 200 3s. 6d Boards. W. Phillips.

The author of these poems, and the subject of the brief memoir prefixed, was one of the society of *Friends*, or of the people commonly called Quakers. We are not informed what trade or occupation he pursued: but, from the testimonies before us, it is evident that he was a good man, and "acted well his part" during the narrow span of his earthly existence. His annals furnish little that will generally interest, though they may be gratifying to the members of his own persuasion. A short abstract will comprize their sum and substance.

'John Marriott was born at Edgend, a small village near Colne in Lancashire, in the year 1762. He had a guarded and religious education, his mother, in particular, being solicitous for the improvement and happiness of her children. As he possessed an excellent understanding, he made a rapid progress in learning, and acquired a considerable knowledge of the Greek and Latin languages. His mind was early stored with much general and useful information. He was of a mild and amiable disposition, which, combined with other excellent qualities, gained him many friends, and rendered him very generally esteemed and beloved. From a child, he was of a thoughtful and serious turn of mind, which, as he attained to riper years, was heightened by some severe afflictions, particularly by a disappointment in an attachment which he had early formed for an amiable young woman.

'He possessed great sensibility of mind, and a very considerable poetick talent; this he cultivated, and often indulged himself in composing short pieces, which were always innocent, and often calculated to promote just sentiments, and the cause of piety and virtue.'—

'He spent much of his time in a little wilderness near his habitation. Many of the arbours in it were formed by himself; and a number of his inscriptions on the trees remain to the present day. Here he wrote many of those poetical effusions which accorded so naturally with the situation, and which cherished that soft and pensive disposi-

tion which he loved to indulge. But his life was not spent in useless occupation. He was a good member of society, a most affectionate relative, and a kind and sympathizing friend to the poor.'—

'In the year 1795, John Marriott was united to Ann Wilson, an amiable and worthy young woman. They lived together in great harmony, and with the prospect of a continuance of solid comfort: but no enjoyments here, not even those which are founded on virtue, are secure from interruption and alloy. About two years after their marriage he was afflicted with a painful disorder, which continued to increase till it terminated in his dissolution; and he left behind him a mournful widow, and a little boy about two years old.

'Early in life, his mind had been impressed with religious considerations, which continued with him, and were solidly improved towards the end of his days. For several years preceding his death, he had been considerably engaged in business, which occupied a great portion of his time and attention: by some expressions, made in his last illness, it appears that he regretted the occupation of so much of his precious time in temporal concerns, as having, in some degree, diverted his mind from objects of superior importance.'

'He quietly departed about ten o'clock the 11th of the 8th month (August) 1797.'

His letters display, with much seriousness, a considerable portion of religious melancholy, expressed in language which to the common reader will seem peculiar, viz. 'if mankind were but deeply sensible of the necessity of *knowing a ceasing from man*'—'how loath is the first birth to be abridged of its share of satisfaction!' He frequently said that his afflictions were small in comparison of what he deserved. 'His mind was clothed with deep poverty, and engaged in humble breathings to the Father of Mercies, that a preparation for his final change might be mercifully experienced.' From the turn and disposition of such a mind, playful and exhilirating poetry could not be expected; and Mr. Marriott's Muse is serious, plaintive, and humane. Writing not for fame, but merely to amuse himself and a few friends, he is intitled to some indulgence in a court of criticism, into which he is brought against his own consent. In answer to the flattery of a friend, he says;

'The world is captious—ah my friend, forbear,
Nor think the Muse could keep the doubtful field,
No conscious worth her drooping heart to chear,
No wit to embolden, and no sense to shield.

'No—in the noiseless valley let her stray,
Safe from the conflicts of a loftier sphere;
Pleas'd, if with smiles a gentle few survey,
And village maidens join their praise sincere.'

Among these specimens of Quaker poetry, those who are acquainted with the benevolent sentiments professed by *Friends* will not be surprised to find an Ode to Philanthropy, and verses reprobating war. We shall copy a passage from the latter, by which the author's merit may be appreciated:

'War

'War first, and war's black brood, a hideous train
Of crimes and horrors, claim the upbrading strain;
Sad argument, and irksome to the mind
That loves the brotherhood of human-kind,
Though wit in every age, intent to shew
What wonders fiction's fairy wand can do,
With all its gems the dismal theme has crowned
And cast a false, pernicious glory round:
History indeed so oft the tale repeats
Of human quarrels, victories and defeats,
Displays such schemes by human hearts conceived,
Records such deeds by human hands achieved,
As made even heathens, conscious of the crimes
That christians boast of, sigh for better times;
Their glimmering reason from such deeds of hate
Proved man degenerate from his first estate:
But history, like her sister, loath to thwart
The favourite passions of the ambitious heart,
Even now, the christian test rejecting, tries
By maxims false each martial enterprize,
Nay, swoln with arrogance, by malice driven,
Derides the doctrine of the Lord from heaven!

'Come then, sweet poesy, be thou the first
With all thy skill, to check the inhuman thirst;
Much guilt thou hast to expiate, many a line
Unhallowed, offered at oppression's shrine:
Exalt thy prospects, be what heaven designed
Thou shouldest be—sweet instructress of mankind;
Such as thou wast when Israel's tuneful king
To heights unrivalled raised thy heaven-ward wing;
That if an angel pass, thou needest not fear
The blameless warblings should offend his ear:
O, never more illume a guilty day,
Nor strew thy garments in a hero's way,
The pearl of praise reserve for purer themes,
Deeds that nor taint the air, nor tinge the streams,
Actions unhaunted by the vulture's cry,
And such as leave the cheeks of mothers dry.'

Under the circumstances of the case, we do not feel ourselves justified in exercising any sternness of criticism. We shall only therefore remark that, however Mr. M. may have been gifted by the Muses, his ear was deficient in correctness, and his rhymes are often faulty. Errors of the press are noticed: but the following line

'A poor *lymphatic* through thy woodland stray'

is not marked as containing a most egregious blunder. Moy.

Art. 39. *A Defence of the Character and Conduct of the late Mary Wollstonecraft Godwin*, founded on Principles of Nature and Reason, as applied to the peculiar Circumstances of her Case; in a Series of Letters

Letters to a Lady. Crown 8vo. pp. 160. 3s. 6d. Boards. Wallis.

We agree with this apologist that there are certain points in Mrs. Wollstonecraft's conduct, over which the generous heart would desire to throw an oblivious shade; and for this reason we shall excuse ourselves the ungracious task of examining the merits of this defence, which is erected on the position 'that extraordinary Geniuses are not to be estimated by common rules, but are Planets that must be reviewed upon their own principles.' Putting this observation into plain English, it means that persons calling themselves great Geniuses have a rule of morality of their own, and may live as they like without meriting censure. We are too old fashioned to admit any such privilege in favour of Genius, and must consider that defence as lame which proceeds on such an assumption.

Mo-y.

CORRESPONDENCE.

We received with pleasure the anonymous letter, on the subject of Sir W. Jones's memoirs; and if the paper, to which the writer alludes, does not occur in Lord Teignmouth's volume, we shall thank him to fulfil his offer of transmitting it to us.

It appears to us that the expression, which is the subject of D. C——l's letter, is a Latinism, referring to the gender of the noun; an allusion not sanctioned by the rules of our language, but very likely to occur to the classical mind of the great poet.

The representation of *Anti-hypercritikistos* is taken with the good humour with which it seems to have been made: but we had previously detected the error to which it relates.

The discussion proposed by *Agricola* is adapted to the pages of a Magazine, but forms no part of our office.

☞ At p. 378. l. 26. of this Review, the reader is requested to erase the word *spurious*, which was there inserted through inadvertence.

*** The *Appendix* to this Volume of the Review will be published with the Number for January.

Errors, pp. 352, 378, 409, 418, 430, 439.

APPENDIX

TO THE

FORTY-FIFTH VOLUME

OF THE

MONTHLY REVIEW

ENLARGED.

FOREIGN LITERATURE.

ART. I. *Voyage dans les quatre principales Isles*, &c.; *i. e.* Travels in the four principal Islands of the African Seas, performed by Order of the Government, during the Years nine and ten of the Republic (1801 and 1802), with a Narrative of the Passage of Captain *Baudin* to Port Louis in the Mauritius. By J. B. G. M. BORY DE ST. VINCENT, Officer of the Staff, and Chief Naturalist on board *Le Naturaliste* Sloop of War, in the Expedition of Discovery commanded by Captain *Baudin*. With a Series of 58 Plates, large Quarto, engraved from Drawings taken on the Spot, by the Author. 3 Vols. 8vo. Paris. 1804. Imported by De Boffe. Price 4l. 4s. sewed.

IT would be happy for the world, if most Governments were as ambitious of describing as of subjugating the various portions of our habitable globe;—if they were as solicitous to acquire and propagate those principles of knowlege and humanity, which are so eminently conducive to the welfare of the species, as they are in general ready to engage in baneful competition for the extension of territory, or the preservation of usurped dominion. Impressed as we are with these sentiments, it would have afforded us sincere pleasure to have reported M. *Baudin*'s expedition among the few which have been undertaken from the pure motives of enlarging science, and benefiting mankind: but the narrative before us warrants no such favourable interpretation. The objects of the undertaking are not previously stated, nor are the commander's instructions laid before the public. M. BORY DE ST. VINCENT even affects an air of mystery with respect to his own mission,

and arraigns the ignorance and misconduct of the gentleman under whom he served. We pretend not to unveil the arcana of the French Government, nor to conjecture what designs might be concealed under the mask of a voyage of discovery. Neither is it our province to criticize personal character: but, if it were, we could wish to be guided by the trite but equitable maxim, so congenial to the honest feelings of an Englishman, *Hear both parties.* Referring, therefore, the author's charges, and M. *Baudin*'s defence, to the rightful tribunal, we shall proceed to notice the present publication merely as a literary and scientific production; only premising that the multiplicity and variety of the details cannot be pressed within our narrow limits.

The gentlemen of the expedition, eighteen of whom were attached to the *Naturaliste*, and fifteen to the *Geographe*, in the capacity of officers or men of science, rendezvoused at *Havre de Grace.* There the author joined them, and soon became delighted with the amiable manners and solid acquirements of his associates. The books provided for their use were neither numerous nor properly selected; and M. DE ST. VINCENT unfortunately never received an appropriate collection, which M. *de Lacépède* had the goodness to address to him. These untoward circumstances, however, seem not to have excited immoderate regret. With the view of gratifying his enthusiastic desire of visiting remote countries, the author had, through the mediation of a friend, procured his nomination to the place of first zoologist to the expedition; and he manifested a laudable anxiety to *see* rather than to *read.* 'The luxury of quotation,' says he, 'should be reserved for works of a different complexion, in which *I have seen* is an expression that amounts not to evidence.'

The two corvettes sailed about the month of October 1801. In fifteen days, they reached Teneriffe, without having observed a single fish. 'Commodore Byron, (says the writer,) in his voyage round the world, likewise remarks that, in the course of the same track, he saw none, and he ascribes the circumstance to the copper sheathing of his vessel. This opinion has obtained some credit among sea-faring people; yet, as several of the finny tribe made their appearance between Teneriffe and the Isle of France, I doubt much whether the copper of our bottom kept them at a distance on our passage from Havre to the Canaries.'

A residence of eleven days at Teneriffe enabled the naturalists to extend and multiply their researches in various directions. Urgent reasons, however, which the author is unwilling to disclose, prevented their ascent to the peak: but their various excursions, and their frequent interviews with the celebrated

Broussonet,

Broussonet, who is stationed on the island in the office of commissary of commercial relations, furnish us with many interesting notices. For several additional particulars, at which the author only glances, he refers to another work of his own, intitled '*Essays on the Fortunate Islands.*' From the statements inserted in his journal, it appears that the soil of Teneriffe is wholly composed of volcanic matter, or of some of its modifications; presenting in certain districts the most unequivocal traces of a series of eruptions, which must have taken place at long intervals; in others displaying basalts and lavas, from the hardest and most compact, to the most porous and friable. The very sand and cultivated ground consist of the lavas of the island reduced to extreme minuteness by friction. 'Of an ounce of coarse black sand, taken up in the road of Sainte-Croix, eight-tenths were basaltic fragments, like the grains of coarse gun-powder; one-tenth and a half consisted of reddish particles, apparently the *debris* of puzzolana; and the remaining half-tenth, of small crystals, which, I presume, were of the nature of chrysolite.'—'The arable land abounds in volcanic rocks, and presents, in almost every direction, little else than lava reduced to powder, more or less attenuated.'

The bare and arid aspect of the rocky country is well contrasted with the more favoured spots, which smile in all the luxury of a Southern vegetation, and in all the freshness of perpetual spring. On entering the forest of Laguna, the author avows his inability to delineate the impressions which this rich woodland-scene stamped on his mind:

'What a precious service should I render to my readers, could I transfuse into their bosoms the delightful sensations which I experienced, when reposing under those beautiful tufted trees, which were never stripped of their foliage!—trees interwoven with fragrant vegetables, whose gay attire is respected even by winter, and that shade a surface covered with verdant mosses and elegant ferns, which a burning sun cannot parch! Fresh flowers, glowing in their prime at the end of October, and the peace and silence of this enchanting spot, interrupted only by the warbling of Canary birds, and the cooing of ring-doves, transported me with admiration. I saw, for the first time, abandoned to themselves, those plants of warm countries, which languish in the artificial temperature of our hot houses. One would suppose that Tasso had in his eye the peaceful forest of Laguna, when he speaks of the Fortunate Islands, in which he places the Palace of Armida. "A delicious atmosphere," says he, "perfumed with flowers, is there refreshed by the zephyrs, whose constant and uniform breath receives not from the sun either agitation or repose. There summer darts no fiery beams, winter is not armed in ice, nor do the clouds ever break the serenity of the sky. Flowers, ever new,

gracefully wave on turf of a lasting green, and the trees preserve an eternal foliage."

Some of the prevailing trees and plants of this forest are, *Laurus Indica*, *L. nobilis*, *Myrica Faya*, *Prunus Lusitanica*, *Ilex Perado*, *Digitalis Canariensis*, *Dracocephalum Canariense*, *Cacalia albifrons*, *Convolvulus Canariensis*, &c. Here the author properly adverts to the botanical prejudice which would banish the cryptogamic plants to the colder latitudes. Mosses and ferns abound in the Isles of France and Bourbon, which are situated in the torrid zone; and besides two non-descript hypna and several jungermanniæ, Teneriffe produces *Blechnum radicans*, *Trichomanes Canariensis*, *Asplenium adiantum nigrum*, *Asplenium latifolium*, *A. trichomanes*, *Polypodium filix mas*, and *P. aculeatum*.

We must leave these and other scientific particulars, however, that we may notice the history of the *Guanches*, the aboriginal inhabitants of the Canary Islands. Before the arrival of the Spaniards, this simple and virtuous people lived under the salutary restraints of a few equitable and respected laws. Teneriffe, which had long composed a separate state, acknowleged the authority of nine of their kings, or petty princes; who were clothed like their subjects, and distinguished from them only by a laurel crown, and the thigh-bone of one of their most renowned ancestors, which they bore at once as a sceptre and as a remembrancer of virtues that had secured the love and the regret of the people. Though they had a priest, who presided at certain ritual ceremonies, they appear to have had very imperfect notions of religion. Their mystical usages, of which baptism was one, were supposed to have been derived from some more enlightened people, whose memory had perished. The state in which several of their mummies have been found in their respective grottos, or catacombs, attests their rude attempts to embalm their dead. They expressed numerical signs by small pieces of baked clay; and they were ignorant of the use of metals. Though legitimate and peaceful possessors of the island, and though they bravely resisted the oppression of the invaders, they were cruelly put to death in detail, and at length exterminated. Their pretended descendants, who live about Guimar, and who make a procession on Candlemas-day, in the old national costume, are supposed to be a spurious race; or a tribe of impostors, who are countenanced by government, to favour the popular belief that they are a remnant snatched from the error of their ways.—The eventful story of the once happy *Guanches* is amply related in the author's former work; to which, accordingly, he refers his readers.

In

In the trip from Teneriffe to the Isle of France, the *Naturaliste* encountered some heavy gales, which greatly injured her rigging, and incommoded the crew: but the journalist declines describing a storm; which, as he justly observes, has become a common theme in every book of voyages, and in almost every romance. We may add that, if he really possesses the powers of bold and general painting, he very rarely employs them. He delineates, on the contrary, detached parcels of sea or land with apparent accuracy and precision, and fondly dwells on their numerous specific productions. Hence arises our embarrassment in attempting to convey any adequate notions of the substance and manner of his relation, otherwise than by a partial sketch of the contents, and occasional extracts from a few of the prominent passages. They who are desirous of more satisfactory information must have recourse to the work, which is highly worthy of the considerate perusal of every naturalist. The author's circumstantial recitals bear ample testimony to the closeness and constancy of his observation. Even when at sea, he collected many curious and lively remarks on the appearance and habits of the flying fish, porpoise, dolphin, pilot-fish, &c. and beguiled his leisure by watching the movements of the more humble and sluggish mollusca.

'On the 6th, during the calm of the morning, we observed to pass alongside that creature which the sailors call *galley-fish*, and which Linné has very improperly denominated *Holoturia physalis*. It consists of a sort of transparent bladder, of a considerable size, and of a fine rose-colour, inclining to purple, with a keel (if we may so call it,) formed in festoons, and plaited like a ruff, on the upper part. By raising this appendage above water, it makes it serve the purpose of a sail. A multitude of feelers proceed from the under side, and enable it either to seize and devour its prey, or to *cast anchor*, and fix itself on the moving surface of the waves. This animal is extremely venomous. At this moment, we could not lay hold of a single specimen: but another beautiful mollusca, which I fished alongside, consoled me for the disappointment. The extreme delicacy of this creature's *tentacula* is, doubtless, the cause of the defective manner in which it has been hitherto known and figured. Linné had already described a part of a species of the same genus, under the designation of *Medusa porpites*. I deem it incumbent on me to add to the history of the *porpites*, all my observations which relate to them, together with an accurate plate.

'In general, during calm weather, the smooth and transparent sea, to a considerable depth, is filled with innumerable animals, which are visible to a person who has acquired the habit of looking for them, but which are not, at first, easily distinguished, on account of their transparency. Most of these *vermes* are scarcely known to naturalists. *Bosc*, in his passage from Bourdeaux to North America, observed a

great number; which I have likewise seen, and which, with many non descripts, might swell the present work. In an account of a voyage, however, it is sufficient to quote the most interesting; which, accordingly, we shall do, as opportunity may offer.'

A few days afterward, several individuals of a new molluscous genus were likewise caught. Their body is cylindrical, of a firmish consistency, attenuated at one of the extremities, transparent, and somewhat yellowish. Its whole substance is full of small grains of a deeper yellow, while the exterior surface is covered with unequal tubercles of the same nature with the rest of the body. Its only indication of life was a slight degree of swelling, when molested: its length seldom exceeds five inches, and its thickness an inch; and it is inclosed in a covering, or sheath. In outward appearance, it resembles Muller's *Holoturia elegans*. As it emits very luminous scintillations during the night, the author has designed it *monophora noctiluca*. Besides describing it in a note, by its discriminating characters, he has represented it in one of the plates.

M. B. DE ST. V.'s remarks on the phosphorescence of the sea are spirited and ingenious, and tend to prove that the phænomenon proceeds both from the water and from luciferous animals; the latter often exhibiting more vivid corruscations than the former.

Between the line and the Isle of France, other undescribed mollusca occurred; some of which are particularized and figured. In the same latitude, was found a new hyalæa, which swims on the water in the same manner as a Bombyx flies in the air. It was named *H. papilionacea*. For its characters and figure, we refer to the notes and plates.

'Of all the marine animals which fell into our possession, the most rare was certainly a mollusca, of which we never could procure another specimen. We had examined it for a long while before we discovered a shell as transparent as glass, with which it is furnished; and, ignorant at first of the existence of this covering, we had broken it in handling the animal. This circumstance is the more to be regetted, because the mollusca in question forms a new species of the beautiful genus *Carinaria*, which has hitherto consisted of only a single species, and that furnished with the most precious of sea-shells. I took a very accurate drawing of it, and named it *C. fragilis*.'

The inspecting physicians and surgeons scrupulously examined the crews of the vessels, on their arrival at the Isle of France. About fifteen years ago, one half of the islanders were carried off by the accidental introduction of the small-pox; since which disaster, the present regulations with respect to health have been strictly enforced. A safer and less troublesome preservative against the contagious scourge would be inoculation,

inoculation, variolous or vaccine: but the inhabitants are decidedly averse to engrafting the virus in any form.

The dirt and nakedness of the negro slaves, and the dulness of trade, arising from the fluctuating state of European politics, affected the author with very disagreeable sensations. He states that the first sight of the island is far from inviting: but that strangers, who have resided in it for some time, leave it with regret, and revisit it with pleasure.

In the *streets* of the North-west port, (ci-devant *Port-Louis*,) M. DE ST. VINCENT, on his landing, culled a rich botanic repast; consisting of five or six species of *Sida*, several undescribed sorts of panic-grass, a *Galega*, *Cassia fætida*, *Cleome pentaphylla*, *Parthenium hysterophorus*, *Boerhavia erecta*, *B. diffusa*, *Amaranthus blitum*, *Andropogon contortum*, *Heliotropium Indicum*, *Cynosurus Indicus*, *Datura metel*, *Achyranthes aspera*, *Amaranthus spinosus*, &c.—The principal streets and squares are planted with the gaudy *Mimosa Lebbek*, *Cassia fistula*, and *Terminalia catalpa*.

We are informed that the appearance of the two corvettes had excited considerable suspicion among the colonists, who were by no means partial to M. *Baudin*. The author, however, bestows much praise on their kindness and hospitality, and laments that he could not comply with the numerous invitations with which he and his learned brethren were honoured.

The plains of Willems naturally suggest some sentimental reflections on the fate of Paul and Virginia, and on the eloquent and virtuous recorder of their story. From these we are again recalled, notwithstanding the author's precarious state of health, to various excursions, undertaken with the view of exploring the natural history of the country: but they were for some time interrupted on the appearance of Commodore Elphinstone's squadron, when M. B. DE ST. V. volunteered his services as a soldier.—On the re-establishment of the communication between the Isles of France and Bourbon, he procured an order from General *Magallon* to visit the latter. Here his details, relative to plants and volcanic productions, are again numerous, appropriate, and striking. The geological notices which are occasionally introduced, and the volcanic phænomena of the island, as they are exposed in these volumes, form an excellent supplement to the observations of *Dolomieu*, *Breislak*, and *Spallanzani*. The anomalous forms and various positions assumed by the basaltic substances, in the rocky ravines of the rivers, are particularly deserving of attention; and we doubt not that every unbiassed observer, who carefully studies these descriptions, and consults the plates, will assign to them an igneous origin. In fact, we are told that, whoever will give

himself the trouble of visiting certain spots on the island may, in some measure, witness their formation.

'I have grouped in one plate, (says our enterprizing traveller,) several basaltic currents and veins, differently disposed, which occur in the same river, and which we shall also describe. The prisms of this first colonnade, of which the uppermost had suffered much more than that below it, are straight, or sometimes a little bent, and of a determinate thickness. They form a regular and very considerable series, the largest having five sides, and being perpendicular to the horizon, whereas the more slender are oblique. Wherever any of them have been broken, others are remarked behind them. The slope which is formed in front, by a great number of truncations, proves that many columns, which concealed those now exposed to view, have been destroyed by time, and dragged from their primitive positions.

'On the right-hand side of the ravine, the waters have made greater havock, scarcely respecting the forms of the volcanic strata, which disruptions and cascades have nearly effaced. Yet a careful observer may trace the same disposition of things as on the opposite side, where the columnar basaltic strata are multiplied, and assume a great elevation.

'In some places, the prismatic range is uninterrupted, and takes the bent form of a sheet of water which is just about to be precipitated in a fall. We may explain this disposition, by recollecting the moment when the basaltic paste still retained a certain degree of fluidity, advancing with a tardy progress, and following the inequalities of the soil. The prisms, which have resulted from the cooling of the mass, have preserved, besides their appropriate form, that which was impressed on them by the flowing of the lava; and as several of the basaltic streams, incumbent on each other, which now occupy our attention, had found, each in its turn, the surface of the soil differently intersected, we may thence account for those basalts and prisms which occur in their respective positions of perpendicular, straight, oblique, curved, and even horizontal, over the whole of Bourbon; and the formation of which it is difficult to conceive without adopting our explanation.'

The ascent to the plain of the *Chicots* affords various opportunities of contemplating a large volcanic field, striking and extensive prospects, and rare and beautiful plants. It is not, however, accomplished without much fatigue and some hazard. For the benefit of those who may encounter similar toils, we copy the subsequent hint:

'We first of all prepared coffee—a necessary article of refreshment for those who sleep on the ground, who are shivering with cold, and who are debarred the luxury of a savoury meal. It is a common practice in the Island of Reunion to take three, four, or even five dishes of coffee in the course of the day. The poorest hunters who pass a month in the woods, and who limit the rest of their portable equipage to so many rounds of powder and ball, a tobacco-pipe, and a steel, never dispense with coffee. They take it either without sugar,

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which they call *bitter coffee*, or with honey, when they can find it; and then they call it *black coffee*—a beverage which they prize beyond all the strong liquors in the world. I, who am subject to frequent megrims, and who, notwithstanding my laborious marches, have scarcely ever experienced them on this island, ascribe my good fortune to my living like the Creoles, who are never troubled with them; and, in defiance of all the traducers of coffee, I have taken it copiously, and several times in a day.'

The most singular appearance on the plain of the *Chicots* is a basaltic pavement of great extent, composed of polygons of different dimensions, the largest measuring about *fifteen* feet in diameter.

During the next excursion, namely, from *St. Denis* to *la Riviere du Mât*, a solitary grotto thus feelingly recalls departed goodness:

'I was told that the spot had been thus embellished by M. *Dumorier*, whom I knew in the Isle of France, and who died only a few days after my arrival there. *Dumorier* had named this place *Julia's Grotto*, and had brought within its limited range almost every interesting plant which the island produces.

'If a lover of the sciences, if a friend of virtue, should visit the island which I describe, let him pause in Julia's grotto; and, seated beneath the cool canopy and fragrant foliage of entwining shrubs, let him remember that the man, who cherished and decked this arbour, withdrew into its shade, when he reflected on the means of being useful to his equals, and of improving the condition of the surrounding colonists; and he never quitted his retreat without meditating the performance of some good action.

'Amid the political storms which presided at the birth of the revolution, *Dumorier*, esteemed by all parties for his moderation and his great virtues, was named with citizens *Boucher* and *Lescalier*, as civil Commissioners for the French Government beyond the Cape of Good Hope. He performed his duties with that wisdom which characterized all his proceedings. At Bourbon, he fixed his residence, and there married a lady highly respectable for the qualities of her heart and of her understanding. While he prudently allowed the troubles of the revolution to ferment at a distance, he ceased not to cherish its principles, and to reprobate its enormities.

'Madame *Dumorier* scarcely survived her husband. On receiving the account of his death, her health rapidly declined: she resigned herself to grief, and refused all society but that of a few of her husband's intimate friends, whose sorrows soothed her own. The amiable Madame *Lehoux*, who was very warmly attached to Mad. *Dumorier*, had favoured me with an introduction to her friend: but, after the violent emotions with which my contemplative visit to Julia's grotto had inspired me, I felt that I could not behold the disconsolate lady, and I consigned my recommendation to the flames.'

That author is indeed fortunate who can relieve his descriptions of external nature by episodes like these; and that study must

must be cold and barren which warms not the heart, nor invigorates our love of honourable conduct. With pleasure, then, we loiter on the succeeding chapter, in which the well-earned meed of praise is awarded to Mons. *Poivre*, and to his surviving admirer, M. *Hubert*.

'Having received, in 1791, the portrait of M. *Poivre*, our landlord celebrated a rustic festival in his garden, at Pras-Mussard, in honour of the late Intendant. The details of the ceremony are truly affecting, for they paint the heart of him who arranged them.'—

'The news of the festival affected M. *Poivre*'s widow in the most sensible manner. One of her acquaintance read the particulars in a meeting of the Academy of Lyons, and drew tears from his audience. I have seen a letter on the subject, from Madame *Poivre* to M. *Hubert*; and the extracts which I am going to communicate display that excellent lady's heart as well as that of M. *Hubert*, which she could perfectly appreciate by her own.

"Sir,

"I cannot describe to you the impressions which the account of your noble fête, of the 27th of March, last year, has produced on myself, my children, and every virtuous individual who has perused it. I owe you, Sir, the most sincere acknowlegements. Nothing in the world can be more flattering to my feelings; and, at this moment, I want expressions to testify my gratitude and my sensibility.

"What a consolation is it to me, Sir, to see the memory of the virtuous man, to whom I was united, still living in the bosoms of the friends of virtue! It is the most precious reward of a life devoted to study, and to the performance of useful actions.

"We have mingled our tears with your's, Sir, on reading the account of your generous proceeding to the good Jean Louis. You are the first French colonist, who has given an example of emancipation, accompanied with the affecting spectacle which so well accords with the nature of such an act. Your conduct on this occasion is particularly calculated to inspire slaves with the love of labour, and masters with that tender commiseration which forms the happiness of him who exercises it, and of him who is its object." &c.

After such flattering testimonies to the character of M. *Hubert*, the reader will not be surprized to learn that this gentleman has strenuously exerted himself for the benefit of the Isles of France and Bourbon; and that he has been particularly successful in diffusing the culture of the clove and the nutmeg. Under his hospitable roof, our traveller tasted all the sweets of lettered and virtuous society. Among other interesting particulars, he acquaints us that M. *Hubert* performed, in his presence, a course of experiments on the *Arum cordifolium*, which prove that the temperature of its spadix undergoes a considerable elevation during the fecundating process. The fact was first accidentally discovered by Madame *Hubert*, and has been since verified by numerous and accurate thermometri-

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cal observations. In 1777, *Lamarck* remarked a similar property in the spadix of *Arum Italicum;* as did the present author, in company with M. *Hubert*, in that of *A. esculentum.* The experiments are quoted at some length, and promise to lead to important conclusions in vegetable physiology: but, for the reasons already mentioned, we refrain from transcribing them, as well as some valuable observations on extinct craters, and on streams of lava with a scorious surface.

In a future article, we shall resume and conclude our report of these richly diversified and instructive volumes.

[*To be continued.*] **Muir.**

ART. II. *Histoire des Flibustiers*, &c. *i. e.* A History of the Bucaniers, or Freebooters. Translated from the German of Mr. J. W. D'ARCHENHOLTZ. With a Preface and Notes by the Translator. 8vo. pp. 370. Paris. 1804. Imported by De Boffe, London. Price 7s. sewed.

THE praise of being a judicious and elaborate historian, which the French translator here bestows on M. D'ARCHENHOLTZ, he appears to have earned not less in the present than in former instances. Whether he has fairly incurred the censures here passed on him, on account of the free observations on the progress of the French revolution which he is charged with having interwoven with his narrative, we have no means of judging, since the censor has deemed it expedient altogether to suppress them; or, as with more truth he might have said, since he was constrained to prune them as the condition of obtaining an *imprimatur.* We regret this operation, however; and the more when we call to mind, that the German author was once a warm partizan of the revolutionary proceedings. Whatever may have been the justice of this case, we think that the translator is not warranted in reprehending M. D'A. for imputing cowardice to the Spanish colonists: because the charge is not grounded, as he asserts, on the report of Bucanier narrators, but is a conclusion supported by the whole tenor and all the facts of this narrative.

It is not solely in a literary point of view that these details claim attention; they arrest the notice of the student of human nature; and they demand a careful perusal from the public administrator, as exhibiting, in an extraordinary and striking light, the energies of which the human character is capable. It is necessary that we should know, however painful it may be to learn, that valour in the best of causes rarely produces feats and achievements equal to those which distinguish the expeditions

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of these ferocious hordes; whom familiarity with peril, and the love of plunder, had rendered invincible. Indeed, the exploits of regular warfare fall very short of the deeds which render memorable the incursions of the Bucaniers of the western and southern seas.

If we do not advert to the state of the times, and if we do not bear in mind that colonies were not at this period duly appreciated, that the ascendancy of a superior naval force was not yet comprehended, nor the energies of states called forth by the application of funding systems; without duly weighing these circumstances, we might be led to wonder that no European power availed itself of the aid of the *Brethren of the Coast*, to ravish from Spain her so much envied American possessions. It may perhaps be an object of more reasonable surprize, that no chief was ever found who had address enough to inspire these desperate adventurers with ambition to second him in attempts to tread over the steps, and to realize the fortunes, of Cortez and Pizarro.

The term *Flibustiers*, in the French language, is a corruption of the English word *Freebooters*, the proper designation of the lawless pillagers who have generally, in this country, passed under the name of Bucaniers, or Pirates. The stock, from which this fraternity sprang, is to be found in the hunters of wild cattle in Hispaniola, since too well known under the name of St. Domingo; whose mode of life was in the highest degree rude and gross; and who consisted chiefly of Normans. A spirit of enterprize still distinguished this people; and if formerly they had achieved the conquest of states, but were now contented to rule in wild and boundless forests, and to earn victories over their inhabitants, we shall soon behold them attempting higher destinies, scouring the Spanish main, storming fortresses and cities, making governors prisoners, and engaging the attention, and defeating the plans, of a vast and mighty monarchy. The jealousy of the Spaniards would not suffer them to follow an innocent and peaceable occupation, and meditated nothing short of the utter extirpation of the hunters: but failing in this design, and having suffered grievously in the effort, they reduced their foes to the last extremity by a general destruction of the objects of the chace. In this emergency, it became necessary for them to seek a new vocation, and they fixed on that of the Freebooters; who were also known under the name of the *Brethren of the Coast*, which was their favourite appellation. With this fraternity, then, they were incorporated; and in this capacity they found ample means to avenge themselves on the Spaniards, for the wanton disturbance which they had experienced in their former mode of life.

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The coasts which these Brethren visited, in their more early incursions, were those of Cumana, Carthagena, Porto-Bello, Cuba, and New Spain, and those which bordered on the lakes of Maracaibo and Nicaragua. They confined their naval captures to ships sailing from the Spanish colonies for Europe, because these were laden with materials of small extent and great value; they coveted not the bulky commodities of Europe, and suffered the vessels which bore them to pass unmolested. The success which crowned their early expeditions soon increased their numbers; adventurers of all descriptions were seen to crowd around the standards of western piracy; and all were admitted, without distinction of nation, religion, or language;—except only the Spaniards, who were denied admission into the fraternity.

Tortuga, a small island which had not long before been colonized by France, was the place of rendezvous of the Freebooters; and here they were sure of meeting with protection, of finding supplies for their wants, and every species of pleasure that was adapted to their gross manners. Immediately on their landing, tables covered with delicacies, strong liquors, play, music, and dancing, occupied all their time. Depraved women of all nations and of all colours, induced by avarice and dissoluteness, poured into this spot from all the American islands, and constituted the principal charm, as well as the chief danger, of these tumultuous orgies. Thus were spent, in a few weeks, the treasures which cost long toil, all sorts of privations, much blood, and many lives, even on the part of the Freebooters; to say nothing of the calamities and horrors with which the plundered had been visited, whose least evil (generally speaking) was the loss of the valuables which had become the prey of their merciless robbers.

That early success which attended the Bucaniers was owing to the protection afforded them by the British and French Governments: in every war with Spain, each power readily furnished them with letters of marque: the flourishing state of Jamaica and St. Domingo first arose out of the depredations of these Freebooters; and but for their aid, the French settlements in the West Indies would have been crushed in their commencement. Had France availed itself of their assistance, and of the counsels of *D'Ogeron*, the governor of the French colony of St. Domingo, the whole of that island and the Carolinas would have been added to her empire: but the narrow views of *Colbert* rendered abortive the well-digested plans of the enlightened and politic *D'Ogeron*. If, however, the court of Louis XIV. refused to employ the Freebooters in realizing the great views of the French governor, it had no objection to sanction their

pillage,

pillage, by rendering the tenth of it payable to the government of Tortuga, or of St. Domingo.

Every where, the history of this singular fraternity strongly verifies the adage of *faith among thieves*. Their sense of independence was carried to the utmost length; and it was a rule of their order, that each individual should indulge his inclination and caprice, regardless of the convenience of his fellows. Did any of the society require sleep and repose, they must bear without a murmur the attempts of their associates to debar them of the gratification. Whatever had the effect of calling forth courage, of putting patience to the test, of enuring to privations, and of giving exercise to strength, was to be borne without complaint. Their fidelity in their engagements with each other was exemplary; and if any one violated it, or deprived his companions of a portion of their profits, he was made to undergo severe punishment: he was deprived of his character and property as a member of the order, was exposed without clothing and sustenance on some desert island, and was there left to his evil destiny. The patience of the Bucaniers was inexhaustible: they sustained hunger, thirst, and the greatest fatigues, with a serenity which nothing could affect, and never indulged in any murmur or complaint.

The resolutions of these extraordinary men were sudden and invariable. As soon as they gave their word, they became irrevocably bound; and they frequently pledged it on the simple proposition of an expedition. It was only when they had come to such a resolution, that they deliberated, not whether the plan was practicable or not, but on the best means of carrying it into effect. In their first attempts, they had only small vessels without decks,—sloops, and canoes,—in which they lay heaped one on another; there was hardly room for them to stretch themselves in order to partake of rest or sleep; they were exposed night and day to the inclemency of the skies, and the dangers of the sea; and they were confined to the most scanty sustenance. This destitute state proved to them only an additional incitement to amend their situation by some rich capture: tormented by hunger, they braved the ocean on their frail skiffs; and on the appearance of a vessel, they calculated not the number of the guns nor of the men which it carried, nor did they bestow a thought on the extent of the danger to which they exposed themselves: they were resolved to have the victory; they were in essential want of it; and they obtained it always by boarding the hostile ship. They excelled in this kind of attack: with the rapidity of lightning they crept up the sides of the vessel, which, seeing only an open boat, never suspected danger; and as soon as they set

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foot on deck, the ship was theirs. If the party assailed happened to be aware of the attack, as one shot would have sent them to the bottom, they avoided the danger by skilful steerage. They never exposed their sides to the enemy, but always advanced with the head of their vessel only presented to the ship; while their most skiiful marksmen took off some of the cannoneers, which created confusion on the enemy's deck. The dread of their name, however, generally paralyzed resistance; the surrender was immediate; and the commiseration of the captors was invoked, as it was well known that, if irritated by resistance, they would infallibly throw the conquered overboard.

Will it be credited that these banditti were much addicted to the external observances of religion? Before the combat, they smote their breasts, prayed with fervor, addressed heaven with all the marks of penitence, settled any differences among themselves, asked mutual forgiveness, and embraced one another as a sign of cordial reconciliation. It is moreover said that these robbers never sat down to a meal without first engaging in acts of religion; that they prayed with fervency; that the Catholics recited the song of Zacharias, the *magnificat*, or the *miserere;* while the Protestants read a chapter in the bible, or a psalm.

This fraternity had for their government a verbal code, because they were in general strangers to the art of writing; and to the observance of these laws each member was sworn on admission. The most perfect equality reigned in the several floating communities. It was a crime punished by death to bring a woman or a young lad on board; and to desert a post in battle incurred the same forfeiture. Theft was expiated in some of the communities by an amputation of the nose and ears, and in others by exposure on a desert island. If the fact of the crime was doubtful, a jury was summoned; when the English and Dutch were sworn on the bible, and the French on the crucifix. Small prevarications were punished according to the discretion of a body called *the Maritime Society*, which inflicted either whipping or club-chastisement. Laws were enacted by a majority of voices, and temporary regulations were often decreed.

Among these bands were persons whom a fanatical turn had introduced, in order to avenge on the Spaniards the unparalleled cruelties exercised by them over the miserable Indians. A singular instance of this kind is furnished in the person of *Monbars*, a young gentleman of Languedoc, who is not unknown to our English readers. While a schoolboy, the recital of the barbarities of the Spaniards had gained possession of his mind, and

heated his imagination. Scarcely had he become of age, when he expended the whole of his fortune in fitting out a vessel, in order to avenge the wrongs of the Indians; and with this design in view, he made a common cause with the *Brethren of the Coast.* He distinguished himself by sea and land as one of their most daring and skilful leaders. Pillage and licentiousness had no charms for him: vengeance alone animated him. He spared unarmed men, but a Spaniard in arms never escaped his sword; and this implacability occasioned him to be called the Exterminator.—Many of the Bucaniers professed to be actuated by similar principles: they denied that cupidity was the chief motive of their constant struggles with the Spaniards: they founded their right of making war, on the refusal of that nation to let them hunt in her islands, and fish on her immense coasts; and they veiled their attachment to pillage under this specious pretext. Their adventures were encouraged by other nations, on different grounds; sometimes openly, and sometimes secretly.

The situation of the West Indies was extremely favourable to the incursions of these marauders. The numberless natural ports, gulfs, creeks, and small islands, which are found in that quarter, with the abundance of provisions and good water, exceedingly facilitated their attempts; and places of safety were accessible to their small barks, to which larger vessels could not approach. These parts, therefore, became the theatre of their exploits; and they confined their piracies to the American seas, making St. Christopher's, Tortuga, St. Domingo, and Jamaica, the seats of their residence,—if any fixed residence can be said to belong to Beings so erratic.

Amid other achievements worthy of notice, stands that of *Pierre-le-Grand,* a native of Dieppe. He sailed in a vessel with only 28 men on board, and on the western coast of St. Domingo met a large Spanish armed ship with a complement of more than 200 men. The pirates, as soon as they perceived her, mutually swore to take her, or to perish in the attempt, and advanced to her about the time of sunset. They were armed only with swords and pistols; yet, having bored holes in their own bark, which they had scarcely time to quit before she went to the bottom, they slew all who made any resistance, secured the magazine of arms, surprized the officers, (who were playing at cards in the greatest security,) and soon rendered themselves masters of the vessel. The Spaniards, attacked thus unexpectedly, and seeing no ship of any kind near them, regarded the pirates as demons dropped from the clouds, and gravely observed to one another that they must be devils.

All the Spanish ships which appeared in these seas were thus attacked and captured, whether they were great or small, mounting guns or unarmed, sailing with or without convoy. In a short time the small craft of the freebooters disappeared, and they were met traversing the seas in the captured vessels, carrying on their piracy on a larger scale; and the Spaniards were obliged to make a temporary renunciation of commerce. They flattered themselves that thus the pirates, having no longer any prey which they could seize, would be reduced to inaction, and their confederacy dissolved: but they soon found that they were deceived in their calculation. Weary of fruitless cruising, the Bucaniers resolved on making inroads on the land; which they were not long in accomplishing, to the serious cost of their distressed enemies.

The adventures of *d'Olonois*, *Van Horn*, and *Morgan*, which are here recorded, abound with stratagems, feints, and exploits, which can scarcely be paralleled; and the reader is shocked by relations of horrors and barbarities of which savage bands are alone capable. The calamities with which the islands and the main were visited, during the triumphant æra of the Bucanier history, far exceeded those which were inflicted on the southern regions of Europe by the hordes of the north. The sufferings of the Spaniards, indeed, strongly impress the mind with the notion of the retributive justice of Providence. The descendants of those who had no bowels of compassion, no feelings of tenderness towards the hapless barbarians whom they had subdued, in their turn fell into the hands of men who were the refuse of civilization, and experienced visitations which could proceed only from such a description of persons united together, and acting in concert from the most abandoned views. The ignorance of the savages, and the mild manners of civilized nations, seemed as it were to guarantee indemnity to the Spaniards for that behaviour towards the subdued Indians, for which even cannibals might well feel compunction. Ministers of vengeance, however, are not long wanting. Skill, enterprize, and daring, are displayed, against which strength of defence and remoteness of situation afford no protection. The assailants are strangers to every feeling of humanity, to every sentiment of tenderness, to every civilized usage. These were the visitors of the cities of the Spanish main, and the instruments of misery to their inhabitants, equalled only by that which was inflicted by their own ancestors on the unprotected Indians. When they had pillaged, they set fire to the towns, and consumed whatever they did not carry away. The several species of torture to which they subjected the inhabitants, in order to compel them to discover the places where they con-

cealed their treasures, it would take numerous pages to describe; and of many of them, decency forbids the mention. In the town of Puerto Cavallo, the tongues of a great number were taken out by the roots; and finally, all the inhabitants, except two, who were reserved in order to serve as guides, were massacred.—The practice of the freebooters in short amounted to this;—to attack large vessels with small craft, and always to be victorious; to make descents, to triumph over regular troops, to take forts by assault, to pillage cities, to storm the strongest fortified places, to exercise cruelties of every kind, and seldom to experience reverses.

Among the Bucanier chiefs, *Morgan*, the son of a wealthy farmer in the principality of Wales, claims a sort of dreadful pre-eminence. He excelled all the other chiefs in the daring of his plans, in the ability with which they were conducted, and in the address with which he extricated himself from the difficulties in which they involved him, as well as in the cruelties with which their execution was attended. *Puerto del Principe*, in the isle of Cuba, Porto Bello, the *dépôt* of the gold and silver of Mexico and Peru, and Panama on the continent, surrendered to this intrepid adventurer. The horrors of which he was the author at Gibraltar compose the most freezing tale furnished even by the bloody annals of these pirates. This monster, it is said, who realized in this career one hundred thousand pounds, spent his latter days in peace and tranquillity; having fixed his residence at Jamaica, where he filled the greatest posts in the state, and enjoyed, with perfect security, the wealth which had cost so many tears and so much blood to the victims of his avarice, though it is supposed never to have excited the least remorse in his own hardened heart.

The most extraordinary achievement of this extraordinary brotherhood is the last in which the genuine Bucaniers engaged, viz. their passage across the south American continent, from Nicaragua to the Cape *Gracias a Dios.*

Satiated with rich seizures and successful incursions during their cruise in the southern ocean, the Bucaniers resolved to return to their native homes; and in order the more speedily to gratify this wish, they determined to pass by land to the northern sea. They mustered no more than 285 at their place of rendezvous; and they had to traverse countries inhabited by a people to whom they had given ample cause for seeking to be avenged on them, and to whom their intentions were no secret. Each carried his own baggage; and they began this eventful expedition on the 1st of January 1688. They found the country, as they passed, stripped of every thing; fire was set to the produce of the soil, in order wholly to cut off all means of

subsistence; the smoke nearly suffocated them, while the conflagrations materially delayed them, and favoured the projects of their enemies; their course was every where beset by ambuscades; and they were kept in constant alarm. No where could they find an atom of provision. When they came to a pass guarded by a large and rapid river on one side, and by a thick forest on the other, they beheld vast entrenchments before them, defended by a force amounting to ten times their number; and the encampment was fortified on all sides, except one, which was guarded by tremendous rocks and precipices. By the help, however, of a dark night, and an early mist, the Bucaniers made their way over these rocks unperceived, and were not discovered till they were seen within the enemy's lines; they then found an easy victory; and slaughter only ceased through the weariness of the conquerors. During this time, a third part of their number guarded the baggage, and kept at bay a flying body of Spaniards which threatened them in the rear.—Having surmounted this obstacle, they met with no farther obstructions, except such as nature and the want of provisions caused: but these were difficulties which proved more serious and fatal than those which they had encountered from the enemy. On the 16th day of their march they reached the river which was to convey them to the sea of the Antilles, and which is supposed to have been the Magdalen, though no name is given to it in their accounts. The calamities which they had hitherto experienced were trifles compared with those which they were destined now to undergo, and which are said, by the stoutest of their number, to mock all description.

They were without craft of any kind, and without the means of constructing any: but, with wood which they procured from an adjoining forest, and by the help of gummy matter which they discovered in the same place, they constructed a species of machines by which they hoped to be able to transport themselves to the northern shores;—and to these they boldly committed themselves and their fortunes. Never have we read of so perilous and so painful a navigation. The bed of the river was full of dangerous rocks; tremendous cataracts frequently occurred; their vessels were often overset, their provisions were soon spoiled in consequence of being wetted, and by the same means their ammunition and their guns were rendered unfit for use; many lost their lives, and a greater number their treasures; and huge trees, torn up by the roots, were as fatal to their frail barks near the mouth of the river, as the rocks and cataracts had proved near its source. Constantly wetted, and undergoing continual fatigue, they lived for days on the raw fruit of the banana tree. At length, on the 9th of

March, and on the 68th day of their romantic expedition, they reached the mouth of the river, not far from the Cape *Gracias a Dios*. It is impossible to conceive the miserable figure which they made: but luckily they were soon taken on board by English vessels, and carried to the West India islands, where they arrived about the end of April.

The author remarks on this marvellous adventure, that history presents nothing more astonishing, without excepting even the famous retreat of the ten thousand; to which, he observes, it is hardly proper to compare it, when we reflect on the sort of persons engaged in the two achievements. It is impossible, indeed, as he takes notice, for any thing to exceed the execution of the hardy design of the Bucaniers; when we consider the time which it occupied, the opposition made to it, the daring with which it was commenced, and the constancy with which it was effected.

This was the last adventure of these brethren that merits the attention of posterity. The genuine Bucaniers cease to be conspicuous after this period; and those to whom the name was subsequently applied were mere pirates. These men continued to infest the American seas for a considerable time after the commencement of the last century; and their chief place of rendezvous was the island of Providence, one of the Bahamas. They were chased thence by the English; and an asylum was held out to them in the port of Trinidado, in the island of Cuba, where they received the countenance of the Spaniards, who had been afflicted so grievously by their predecessors: but the activity of the governor of Jamaica, assisted by the cooperation of Admiral Vernon, drove them from this haunt, and entirely freed the sea from them. Many of them ended their days in the prisons of the American islands, and some were transported to Great Britain, where they suffered death as pirates.

Such, observes the author, was the end of this famous floating republic of the freebooters of the western seas; to which, during the last forty years of the seventeenth century, there wanted only a chief of superior genius and extensive views, in order to subjugate America from one pole to the other, and to give to our globe a form altogether different from that which it acquired in consequence of the establishment of colonies, of commerce, and of navigation. These men, however, by their tumultuous and licentious conduct, by their aversion to all restraint, by their want of fixed rules and a definite object, destitute of the ambition of renown, strangers to glory, and actuated solely by the love of transitory gratifications, formed a corporation of which the annals of mankind do not furnish a single

single parallel. They displayed those energies and powers, both of body and mind, by which mighty events are always achieved; and their singular exploits, if they do not deserve the admiration, will at least excite the astonishment, of the latest posterity.

In conclusion, we must observe that M. D'ARCHENHOLTZ has unquestionably made the most of his subject; that the chiefs of this brotherhood of pillage are well selected and ably depicted; and that their surprising adventures are luminously narrated.

Jo.

ART. III. *Minéralogie des Anciens*, &c. *i. e.* Mineralogy of the Antients, &c. By M. DE LAUNAY.

[*Article concluded from the last Appendix.*]

IMMEDIATELY on the entrance of the second division, this author again betrays his unfortunate predilection for etymology. 'The French word *sel*,' he says, 'is formed by the change of a letter in the Latin *sal*. This last, with the exception of the aspirate, is the anagram of ἅλς, the Greek name for salt, which they also denominated ἅλος. It is somewhat remarkable that the German *salz* presents at once a compound of the Latin *sal* and of the Greek ἅλς.' We admit that *sal* is deduced from ἅλς, but not in the way of anagram. It is well known that the Latins, in borrowing words from the Greeks, substituted an *s*, or the digamma, for the aspirate, as *sylva* from ὕλη, *super* from ὑπερ, *filius* from υἱος, &c. In the case of *sal*, the final *s* of the original has been dropped to prevent a disagreeable sibilation.

Although the antients appear to have been acquainted with different substances which we denominate *salts*, they applied the term ἅλς, or *sal*, only to muriate of soda,—to speak in the language of modern chemistry. They distinguished, however, *sea* from *rock* salt. Pliny, Dioscorides, and Galen, likewise take notice of that which is produced in small quantities on rocks near the sea-shore, by spontaneous evaporation, and which the two latter writers denominate *halos achne*.

The extraction of salt from sea-water appears to have been effected by the heat of the sun and the aid of *fresh water*. *Non sine aquæ dulcis riguis, sed imbre maxime juvante*, says Pliny. The same writer, however, when he makes mention of the salt-works of Crete, observes that the salt is obtained without the presence of fresh water. The use of the latter was probably to wash away impurities.

M. DE LAUNAY very properly notices the different colours of rock-salt mentioned by Pliny, but he is silent with regard to the *black* sort, to which Horace alludes in the fourth of his second book of Satires:

"*Primus et invenior piper album cum sale nigro.*"

Festus would likewise have informed him that spilling the salt at table was reckoned ominous. This superstitious prejudice, which has been carefully transmitted down to our own days, may perhaps be traced to some of the eastern nations; among whom salt is still reckoned a symbol of friendship, and its sudden dispersion may consequently be construed into a rupture between the parties most nearly concerned.

There is still some reason for doubting whether *hammoniacum* was our *sal ammoniac*. The similarity of name, and the nauseous taste, are in favour of the identity; yet Dioscorides makes no distinct mention of *hammoniacum*, and Pliny slightly notices it in the middle of his account of common salt. Wallerius likewise presumes that it corresponded to rock-salt.

Under *alumen*, the antients probably included *vitriol*: but we can hardly acquiesce in the opinion of Beckmann, though supported by ingenious arguments, that they were ignorant of our alum. The *liquid* kind was so denominated, not because it was found precisely in a fluid state, but to distinguish it from the dry sorts. *Melos*, now *Milo*, is mentioned as one of the places which yielded the best alum. Tournefort, Dr. Matthews, and other travellers, assert that they have observed alum in different parts of this island: but Beckmann contends that the substance in question is only vitriol. The *scissile* and *filamentous* varieties, however, cannot easily apply to the latter, and seem plainly to point to *aluminous schistus*, in the state in which it sometimes occurs in old coal wastes.

It deserves to be noted that the *alumen* of the Romans, whether vitriol or alum, was used, as has been attempted in modern times, to protect timber from fire. See Aul. Gel. *Noct. Att.* l. xv. c. i. and Ammianus Marcellinus, lib. i. N. 11.

Chalcanthum, flower of copper, denoted our blue vitriol. The Romans gave to it the popular appellation of *atramentum sutorium*; because the shoemakers employed it to blacken their leather.

The author's explanation of *Chalcitis*, *Sory*, and *Misy*, is more learned than satisfactory:

"We know, (he says,) that Pliny ranks the *chalcitis* among the ores of copper, being a stone containing veins of that metal. We also know that Dioscorides requires the *chalcitis* used in medicine to have a cupreous appearance, and to be crossed by shining veins. We learn, moreover,

moreover, that the name *chalcitis* is derived from the Greek appellation of copper, and that therefore it must have been a substance of the nature of copper:—but what, in the first instance, shall we say of those *copper veins* which the *chalcitis* exhibited? Shall we believe that they were native copper? The antients must have found them in very considerable quantities, as we shall notice in the sequel; meanwhile, we shall suppose that the veins in question were copper pyrites. Along with these veins, the *chalcitis* presented a soft, friable substance, having the appearance of *compressed wool*, and which was a saline, earthy, and cupreous matter. When this matter underwent any alteration, or modification, from the action of the air, or of moisture, it became, *in its decrepitude*, what was called *sory*; and, lastly, when submitted to the action of heat, it presented another modification, which was termed *misy*.'

The precise amount of *nitrum* is not more accurately settled. Here Pliny is again quoted at length, but so as rather to bewilder than direct the inquisitive mineralogist. It is not improbable that the appellation was given to our *nitre* or *saltpetre*, to *natron*, and to some alkaline salt, which was used in the manufacture of glass. The *aphronitrum* probably resulted from the decomposition of one or more of these substances; though some passages would lead us to conjecture that it was simple nitre in a state of efflorescence. It was used for rubbing the body after bathing. The classical reader perhaps anticipates these lines of Martial;

> "*Rusticus es, nescis quid Græco nomine dicar:*
> *Spuma vocor nitri, dicor et aphronitrum.*"

Schelhammer, who composed a treatise on *nitre*, is disposed to tax with gross ignorance those who confound it with *aphronite*. This confusion, however, is sanctioned by Pliny, Martial, and the Arabian physicians. Dioscorides, Etius, and others, on the contrary, insist on the distinction. We could have wished that M. DE LAUNAY had sifted these particulars with more critical diligence.

Our cursory analysis has now conducted us to the author's third general division; which, as we have already intimated, relates to *inflammable substances*, and comprizes the *bitumens* and *sulphur*.—To the former belong *petroleum*, or *rock-oil*, in its various modifications of *mineral pitch*, *asphaltus*, *naphtha*, *gagas*, or *jet*, &c. The precise consistency and distinct qualities of each of these bituminous substances are by no means accurately defined; for though M. DE LAUNAY is far from deficient in words and quotations, he leaves the antient nomenclature nearly as perplexed as he found it.—*Ampelitis* and *Thracius lapis* were probably two kinds of pit-coal. Two or three marked passages in Theophrastus induce us to believe that this species of fuel was

known at a very early period —" The stones called *coals*," says he, " which are broken for use, are earthy, and nevertheless burn like wood. They are found, like amber, in Liguria, and likewise in Elis, in the tract of the mountainous pass to Olympia. They are used by the blacksmiths." Again; " In the promontory called *Erineas*, is found a stone resembling that of *bena*. When inflamed, it yields a bituminous vapour, and gives a residuum very nearly approaching to calcined earth."

Electrum and *succinum*, the antient names of *amber*, have given rise to a question which has been much agitated among the learned; viz. whether they denoted two kinds of that substance. M. DE LAUNAY, after having exposed the arguments on both sides, very sensibly remarks that the discussion may be brought within a narrow compass. ' They had an amber which they found thrown up on the sea-coast, and an amber dug from the earth, but the substance was the same. We shall, moreover, suppose that they may have mistaken for this fossil matter the resinous juices of certain trees, or, at least, that they distinguished such juices by the appellation of *succinum*. The necessity of such a supposition is abundantly manifest.' By the help of this explanation, we are enabled to reconcile the apparent discrepancies of different passages in the writings of the antients.—' According to Pliny,' continues our author, ' the *succina*, or amber vases, were esteemed equal in worth to those made of precious stones. They were, however, held inferior to those of crystal, or *murrhinum*, which preserved their included liquors in a state of coolness.'

The female villagers beyond the Po, like fine ladies of the present day, wore amber necklaces; a proof that, in small fragments, this substance could be procured at a moderate price. When Julianus was charged with the preparation of a gladiatorial spectacle, to be exhibited in the presence of Nero, he sent a commission into Germany for the express purpose of collecting amber; and so successfully did the messenger accomplish his errand, that all the objects belonging to the public shew were either made of this substance, or ornamented with it.

Of the four kinds of *sulphur* mentioned by Pliny, the *vivum* corresponds to *native sulphur*. The other three are loosely characterized, but appear to have been extracted from substances in which they occurred in a mixed state.—The *sulphurata*, or *sulphurata ramenta*, were our common matches. Martial alludes to the hawkers, who exchanged them for broken glasses:

" *Hoc*

" *Hoc quod Transtyberinus ambulator,*
Qui pallentia sulphurata fractis
Permutat vitreis."

So Juvenal;

" *Siccabis calicem nasorum quatuor, ac jam*
Quassatum, et rupto poscentem sulphura nitro."

The metals which form the subject of the fourth division are *gold*, *silver*, *copper*, *iron*, *lead*, *tin*, and *mercury*. Though the antients mention *cadmia* or *calamine*, it is not certain that they were acquainted with the process of converting it into zinc. The discovery of the reguline state of the ores of arsenic, antimony, and manganese, was likewise reserved for subsequent periods.

The section intitled *aurum* is, perhaps, nearly as satisfactory as the imperfect data furnished by Pliny and others will admit, but it contains little that merits special quotation. Gold was extracted formerly, as now, from the sand of particular rivers, and from appropriate mines. With an alloy of nearly the present standard, it was fashioned into money, vessels, and ornamental trinkets. As in these days, it was also formed into very thin leaves, and drawn into threads, for the purposes of gilding and embroidery. Pliny inveighs with ludicrous indignation against the use of this precious metal:- " The man," he says, " who first wore a gold ring, was not less *criminal* than he who devised the expedient of gold coin."

With respect to the use of silver, we have these remarks:

' The Romans, as Pliny informs us, were extremely partial to silver vases, the forms of which varied with the caprice of fashion. That author speaks of *Firmian*, *Clodian*, and *Gratian* vases,—so called, no doubt, from *Firmius*, *Clodius*, and *Gratianus*, the artists who had invented the models or ornaments of these vessels. The same writer relates that two silver goblets, made by a person named *Mentor*, were of such exquisite workmanship, that their owner, the orator Crassus, was ashamed to make use of them.'—' It is supposed that the number of silver dishes, weighing 100 lb. each, exceeded five hundred in Rome alone; and that those of inferior weight amounted in all to 850 lb. *Drusillanus* had a silver dish, which weighed of itself 500 lb. This extraordinary vessel must have required a separate workshop. Other articles adapted to the luxury of the Roman tables, and even kitchen utensils, were made of silver. This metal contributed to the ornament of chariots and beds, and even to the manufacture of mirrors.'

The author might have remarked that the Romans had no silver coin till about four hundred and eighty-five years from the foundation of the city; that silver tissue was unknown before the reign of Aurelian; that its use was very prevalent under the Greek emperors; that in the Claudian baths the

water was conveyed in silver pipes; and that the silver coinage was materially debased under the reign of Septimius Severus, though he was complimented with the title of *Restitutor Monetæ.*

M. DE LAUNAY next enters, with some minuteness, into the distinctions of the different kinds of *Æs*, or copper, and its compounds, which were of such extensive use among the antients. The latter knew the art of tempering copper, and forming it into sharp-edged instruments. Brass was particularly destined for lustres, thresholds, the capitals of pillars, monumental plates, the gates of temples, &c. Bronze was chiefly employed by the statuary. Thus Pliny relates that, during the edileship of *Marcus Scaurus*, three thousand bronze statues adorned a temporary theatre. He likewise asserts that colossal statues of the same composition, and equal to towers in height, were *without number*. From the same writer, we learn that verdegrease was obtained from copper by the application of vinegar, or of the refuse of the wine-press.

A supplementary article is allotted to *orichalcum*, or *aurichalcum*, a subject which has excited so much learned disquisition. The present writer states most of the respectable opinions, and alleges as his own that the term was applied to two different substances, the one natural, and the other artificial. The former was not less prized than gems, but whether it were a rich copper ore, or something of a different description, remains to be ascertained. The latter appears to have been either common *brass*, or *pinchbeck*. One or two passages in Pliny would even lead us to infer that *aurichalcum* denoted *tin-foil*. It seems highly probable that the difference in orthography was originally well founded,—that *orichalcum* was at first uniformly applied to the natural, and *aurichalcum* to the artificial production.

Iron and the *magnet* are treated in the same manner with the preceding article. The refuse of some antient forges is a proof that the Romans were imperfectly acquainted with the extraction of iron from its ore, since the slags are found to contain a very considerable portion of metal. Yet allusions to the working of this metal occur in the books of Moses, Job, &c. and Goguet has collected abundant evidence of the high antiquity of the art.

The opinions of *Pliny*, *Dioscorides*, *Falconet*, &c. relative to the load-stone, are shortly examined, but the result is unimportant.

Plumbum nigrum of Pliny is rendered by *common lead*, or *galena*; and *plumbum*, by itself, or accompanied with the epithet *album* or *candidum*, is translated *tin*. The last, we need hardly observe,

observe, was also denominated *stannum*, though Pliny likewise gives this name to the first refuse from melted lead. The Roman naturalist mentions Gaul, Spain, and especially Britain, as affording mines of lead. In the two first-mentioned countries, he says, it was obtained with trouble: "*Sed in Britannia summo terræ corio adeo large, ut lex ultro dicatur, ne plus certo modo fiat.*" The Romans prepared sheet and white lead from this metal, and used it for water pipes, and different sorts of vessels.

Tin was chiefly employed as a lining to copper vessels, and in the manufacture of metallic mirrors. The best of these last were made at *Brundusium*. "*Specula quoque ex eo laudatissima, ut diximus, Brundisii temperabantur, donec argenteis uti cœpere.*" Buffon supposes that the tin used for this purpose was mixed with bismuth: but M. DE LAUNAY properly remarks that Pliny himself asserts that it was mixed with copper:—"*Atque ut omnia de speculis peragantur hoc loco, optima apud majores fuerant Brundisina, stanno et ore mixtis.*"

Many excellent and acute observations will be found in the next section, relative to *mercury* and *minium:* but we must be contented to extract the concluding paragraph:

'It appears, as I have remarked above, that the principal use which the antients made of mercury was in the process of gilding metals. This gilding was not effected, as at present, by amalgamation, or a paste composed of gold and mercury. *Grosse*, who makes this observation, and who moreover remarks that the antients employed very thick gold leaf in the operation, relates, from *Winklemann*, that antiquaries have put us in possession of specimens of their skill in this art, which are as fresh and beautiful as if they had just proceeded from the hand of the workman.'

Such is a brief sketch of the mineralogy of the antients, as exhibited by a writer who has at least the merit of bringing into a connected series many scattered observations, on a subject little susceptible of distinct elucidation; and of diligently collecting such materials as he found, rather than indulging in conjecture, or contending for theories. The frequency and accuracy of his references greatly add to the usefulness of his labours: but we cannot commend the capricious humour with which he sometimes quotes the entire text,—sometimes only indicates by cyphers the book, chapter, and page,—sometimes gives the original alone,—sometimes the original accompanied with a translation,—and sometimes only a translation. We likewise regret that he so seldom applies his knowlege to the explication of passages in the classical writers, and that his style is tame, and remote from elegance. On these accounts, his publication will probably be more frequently consulted than perused.

To

To this volume are annexed a comparative table of the antient and modern mineral nomenclature, a suitable index, and explanatory notes.

Muir.

ART. IV. *Le Troubadour*, &c. *i. e.* The Troubadour;—Occitanic Poems of the Thirteenth Century, translated and published by FABRE D'OLIVET, Author of Azaläis and the Gentle Aimar, and of Letters on History to Sophia. 2 Vols. 8vo. Paris. 1803. Imported by De Boffe. Price 14s. sewed.

THE author dedicates these volumes, in a lively and pathetic mixture of prose and verse, to his mother, who first taught him the language of the Troubadours. With respect to the poems of which he professes to be the editor, we cannot help observing that they come before the public in a very questionable shape. The MSS., he informs us, were transmitted to him by the post from Montpellier, accompanied by a letter, of which the following is an extract:

'Sir, 'Montpellier, 21 Floréal, year 8.

'Attracted by the celebrity of the Provençal story of Azeläis, and the gentle Aimar, I procured a copy of it, and perused it with the greater pleasure, because I am an enthusiastic admirer of every thing that recalls the productions of my country, and the language in which I have been educated.

'As an acknowlegement of the genuine satisfaction which I have felt, I forward to your address a copy of certain MSS. which have continued in our possession from time immemorial, and which have been handed down to us from father to son, like a family inheritance. I should certainly have translated and published them myself, if I were conscious of possessing the requisite talents: but, besides being wholly unpractised in writing, I confess that I am as anxious to shun the name of author as others are to seek it. The ease, which characterizes your translations, convinces me that you will cheerfully undertake this new labour, which promises to be attended with advantage. Notwithstanding the intrinsic merit of the story of Azaläis, you will readily perceive that it by no means equals the poems which I send to you. I am convinced that these original productions, skilfully transfused into the French language, might represent the Troubadours of the south, as the poems of Ossian represent the bards of the north. They will convey a more accurate picture of the manners and genius of these fathers of modern poetry, than any thing which has yet appeared.

'You see, Sir, how highly I prize the present which I tender to your acceptance. I only ask, in return, that you will not disdain it. Two circumstances will, no doubt, excite your curiosity, viz. the name of the author of the MSS., and that of their possessor, who addresses you. In regard to the first, I can only say that my ancestors have, for generations, lived in the district of Gévaudan,

where

where they held seignorial fees of considerable extent; and that I have heard my grandfather, (certainly instructed by tradition,) affirm that these poems had been bequeathed to them by a celebrated Troubadour, who was born at *l'Espérou*, a small village on their estate. The original MSS, which I retain, bear no marks that can lead to a discovery of the author's name. They are written on parchment, in the Gothic character, and have only general titles at the beginning of each subject.—Allow me to conceal my own name, which it is of no consequence for you to know. As to your address, I easily found it; for though you had not put your name to the translation of the Provençal tale of Azaläis, every body here knew that it proceeded from your pen. Your family, who, as I have since been informed, live in the Cevennes, have not chosen to imitate your silence, and your secret has been betrayed.

'For the rest, permit me to repeat my compliments, &c.

'Rescondut*.

Thus scanty is the evidence brought forwards in support of the authenticity of these Occitanic poems. In vain the publisher, in his introduction and preliminary dissertation, descants on the language, poetry, and history of the Provençal bards. His observations, though frequently minute and judicious, are little calculated to remove our doubts respecting the genuineness of his present publication. Whoever is conversant in the existing *patois* of southern France may imitate the language of the Troubadours, without much fear of detection; and he who coolly avers that his translation of Azaläis was not 'too bold an imposition' may delude the public with provincial effusions of his own inditing. In fact, M. D'Olivet now avows himself to be the *author* of Azaläis, &c.; and are we certain that, in some future work, he may not lay claim to the composition of the *Loves of Rose* and the *Return of Elyz?* The length of some of these pieces, the marked similarity of style and manner which pervades them, and which we cannot trace in the scraps preserved by the laborious diligence of *St. Pelaye*, (the editor's *doubts* respecting the Letters of Sappho and Phaon,) and occasional allusions to an advanced state of agriculture, all conspire to strengthen our suspicions. We admit, at the same time, that some passages have been inserted in the *Court of Love*, which seem to have been copied, or at least imitated from undoubted originals: but this *Court of Love* is evidently a piece of patch-work, which a practised hand might easily tack together, from the vague recitals of Nostradamus, and fragments of the MSS. preserved at Paris. We shall therefore announce these translations as we find them; without, by any means, subscribing to the alleged antiquity of the originals, and without

* From *reconditus—concealed.*

admonish-

admonishing the learned to alter their notions of the poetry of the Troubadours.

The first poem, which extends to 130 pages, and is divided into five cantos, is intitled the '*Loves of Rose and of Ponce de Meyrueis.*'—Nadal, who had wandered ten years as a pilgrim, and was on the point of arriving at the place of his nativity on the banks of the Tarn, is overtaken by the darkness of the night, and finds himself bewildered among precipices, torrents, and wolves: but Faith, Hope, and Charity, to whose voice he had listened when roaming in the Holy Land, still wait on his footsteps, and conduct him to the castle of Roquedol; once the hospitable dwelling of the brave Herail, but now unjustly held by Raimond, a cruel and avaricious baron, who shut his gate against the benighted pilgrim. Emima, or Faith, intercedes in his behalf with the Virgin Mary, and, after some heavenly machinery is put in motion, conducts Nadal to the house of Ponce de Meyrueis, from whom he experienced a warm and kind reception. In the course of the conversation, it is discovered that Nadal was the faithful squire of Herail; that the fair Rose was betrothed by her father Raimond to Ponce, the son of Herail, but that the lord of Aulas, the only witness of the oaths which had been exchanged between Raimond and Herail, had died; that the baron had seized his property; and that he detained his own daughter in the castle of Roquedol. Ponce swears to be revenged, and Nadal pledges his faith to assist him in the adventure.

Meanwhile, at the request of the Virgin Mary, Gabriel conjures up a delightful phantom of the son of Herail to the contemplation of Rose, during her nocturnal visions, and Zoelia performs the like good office for the young knight. The parties, in course, are already quite enamoured of each other.

Ponce, perceiving that Raimond not only debarred him from an interview with his daughter, but even denied him admittance into his castle, resolved to enter it under the disguise of a Troubadour; and his trusty Nadal accompanied him in the more humble character of a minstrel. Allured by the promise of magnificent presents, the baron not only granted them permission to enter his castle, but to exercise their respective talents. The sound of the lute, and the beauty of Rose, were powerfully enchanting; the extatic visions were realized; and the lovers were fixed in transport. At length, the son of Herail, inspired by heaven with holy ardour, thus exclaims:

"Baron, inquire no longer for the cause of an event of which Providence is the author. Hear me—in one word I will resolve your doubts. Under the mask of a Troubadour, behold the son of the brave Herail, your antient friend.—I am Ponce de Meyrueis."—

At

At this declaration, as abrupt as it was unexpected, Raimond was immoveable. Surprize and passion fixed him in silence; and Ponce continued.—" Before I demanded the performance of the solemn promise which you gave to my father, I wished to be assured that fame, in proclaiming the beauties of your daughter, had not exaggerated them. I wished to appear in her presence, and to merit her consent, when I had obtained yours."—With these words, he fell prostrate at the feet of the blooming Rose, and thus proceeded: " Heaven itself, whose prophetic voice has conducted my steps, possesses not a more perfect beauty. O Rose, before I saw you, I loved you; and since I have seen you, I adore you. My life and my fame are in your hands—on you depends my happiness. Listen to the oath which I now utter, —on the faith of a knight, I promise to shed the last drop of my blood in the defence of your honour; and I swear to you love, constancy, and loyalty."

' Scarcely recovered from her swoon, the daughter of Raimond still kept silence; and the baron, who, during the knight's discourse, had regained his presence of mind, loudly denied his promise; when Nadal suddenly interrupting him, exclaimed, " Spare yourself, Baron de Roquedol, spare yourself the disgrace of an unavailing falsehood. Recollect the Lord of Aulas, who stood surety for the performance of your oath—and—look at me. I am Nadal, squire to the brave Herail,—Nadal, whom ten years ago you received into your castle. When Herail lay expiring in my arms, under the walls of Solyma, he kept no secrets from me;—and, lo! behold what he traced with the point of the arrow which robbed him of existence."—Then throwing back the cymbal, which hung on his scarf, he unfolded a vellum scroll, on which was written, in characters of blood,—IN THE NAME OF THE MOST HIGH, RAIMOND, KEEP THY FAITH.

' Raimond for a moment stood confounded at the sight: but, soon recalling his savage audacity, he uttered these dreadful words, dictated by the angel of darkness: " Depart from my castle, base impostors, and no longer profane those names which you have assumed. Insolent Troubadour, who hast dared to arrogate the title of knight, where, I ask, is thy sword? What noble banner waves on the point of thy lance? How many are the emblems of valour recounted on thy shield?—As for you, recreant minstrel, I beseech you, shew me the burnished gold of your spurs."

' On hearing this uncourteous address, the son of the brave Herail arose from his seat; and, turning with dignity to the baron, he calmly replied: " To morrow, ere the sun has finished his mid-way course, you shall be satisfied; you shall see the sword and the spurs which you require. In the mean time, reflect on your oaths, and know that my heart, fraught with the most saint-like passion, expects of you happiness or death." Thus speaking, and casting on the lovely Rose his eyes beaming with the tenderest solicitude of love, he departed with Nadal, and returned to the mansion of Meyrueis.

' Rose, without pronouncing a word, approached her father; and, kissing his hand with respect, she moistened it with a tear which seemed to flow warm from the heart. She then retired to her chamber, and her damsels accompanied her.'

The

The narrative then details the perplexities of the baron, and his nocturnal interview with a witch, of whom he requested counsel and assistance. After divers and awful incantations have passed in review, a hideous monster bids him demand of the knight 'the sword of the four Algais.' Ponce, on the other hand, prepares for the sequel of his fate by prayer; and by a tender serenade, which enraptures the object of his love. Early in the next morning, he and his faithful Nadal repair to the castle, duly arrayed in armour: but Raimond refuses to be satisfied with the proofs of knighthood which he had formerly required with so much haughtiness.—"If the person (he said) whom I saw in the effeminate garb of a Troubadour, and who now stands before me cased in the brass of the brave, be indeed the son of Herail, he may rely on my promise—the hand of Rose, and the ample domains of Roquedol and Aulas, are his portion:—but I previously insist on a pledge of his valour, and that pledge is the sword of the four Algais."

Nadal shuddered at this alarming requisition: but the valiant youth accepted the defiance. The sword which he swore to win was the guardian of four gigantic monsters, *Calumny*, *Vengeance*, *Murder*, and *Death*, who held their horrid sway in the gorges of the mountains denominated *Cursed*, and situated amid those savage defiles which wind along the Alps. Many were the valourous knights who, prompted by the noble desire of fame, had already perished in attempting to secure the fatal talisman. The adventurous Ponce, we may be well assured, was doomed to feel the extent of his danger, and to wage a dreadful warfare. His feats of prowess, his fatigues, and his perils, furnish accordingly the materials of a copious relation: but the 'Mother-Spouse of the Eternal' was on his side, and he prevailed.

A predatory band of Saracens had meanwhile ravaged the fertile fields of Occitania, pillaged the castle of Roquedol, left the baron weltering in his blood, and led off its fair inhabitant, to grace the seraglio of the ferocious Miramolin. Raimond, on his death-bed, agitated by severe but tardy remorse, dictated the following letter to the son of Herail:

"Haste—pursue the footsteps of my daughter.—The future, which is often revealed to the dying, informs me of your approaching union. If, as an inward voice admonishes me, you have triumphed, fly, and wield against these infamous spoilers that fatal blade which I asked only for your ruin. When you return, I shall be no more. My crimes, which are great, will be cancelled by you, but not by God; who, with a terrible hand, throws me far from him, and hurls me to perdition. Too well have I deserved this fate. Not only have I stript you of your inheritance, and that I might appropriate the pos-

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sessions of the lord of Aulas, did I tear the will which he made in your favour, but I even sought your own destruction, to get rid of the engagements which I plighted to your father. Accept this public avowal of my crimes, and the expression of my remorse.—Save my daughter.—All my estates are yours.—May you enjoy them more worthily than I have done. After my decease, you will take the name of the Baron of Roquedol; and when you lead your consort to my recent tomb, you will pray with her, that the God of mercy may be pleased to spare me in the day of his wrath."

A troop of brave warriors was now hastily assembled; and Ponce led them on to battle in the neighbourhood of Rivesales. A dreadful carnage ensued: but the Saracens were completely routed. Need we add that the booty was recovered, that the captives were set free, and that the beautiful Rose gave her hand and her heart to the gallant son of Herail?

This outline of the story, and the extracts which we have selected, will convey some idea of the wildness and excentricity of the plan. Human virtues and vices are not only transformed into real personages, but the counsels of Heaven and Hell are strangely blended with the ordinary course of human actions; while witchcraft and magic are pressed into the plot, to increase the general confusion. The narrative and descriptive parts are often tediously protracted; and the general air of the composition by no means accords with those remnants of the early Provençal poetry, which have escaped the wreck of time. Yet it would be unfair to deny that many passages in this singular tale display a warm energy of sentiment, and the disordered and overpowering language of genuine passion. In the hands of a writer of correct taste, these discordant materials might be fashioned into a well-constituted and interesting whole.

The minor pieces in the first volume are 1. *The Divine Power, a Sirvente, or Serious Lay of the Troubadours.* 2. *A Royal Lay to the magnanimous and noble Pilgrim of Provence.* 3. *The Dispute in the Grove, an Eclogue*; and, 4. *The Return of Elyz into Provence.*

The hymn to *Divine Power* is more curious than sublime. Ever verging on declamation, it wants that august simplicity which forms the essence of sacred poetry. Its finest stanzas, as the editor remarks, are borrowed from the book of Job.

No. 2. the *Royal Lay*, is a species of poem which owes its origin to the Troubadours. It consists of five strophes of eleven verses each, and so constructed that the last verse of the first strophe may suitably terminate the others, as well as the *envoi*, or address, which is a detached stanza of five verses. The subject of the present lay is well intitled to particular commemoration.

About the year 1240, an unknown gentleman, in a pilgrim's habit, on his return from St. Jago di Compostella, halted at the court of Raymond Berenger, Count of Provence; and, in grateful testimony of the kind reception which he there experienced, he dedicated his time and talents to the service of the Prince. The wisdom and abilities which distinguished his proceedings soon raised him to the highest rank in the state; and, under his administration, four princesses of the house of Provence were married to four crowned heads, and the sovereign and his people largely partook of the public prosperity: but envious courtiers traduced the minister; and he was required to give in his resignation. On taking leave of Berenger, 'Sire,' said he, 'I have long been your faithful servant: I retrieved the public credit, and augmented your resources: but, instigated by the jealousy of your barons, you repay me with ingratitude. I arrived at your court as a poor pilgrim: but in the distinguished station to which you raised me, I lived without pride and without meanness. Give me back my mule, my scrip, and my staff, and I shall return as I came.' Deeply affected with this simple and generous declaration, the Count wished to retain him, but the pilgrim resisted his intreaties, retired into obscurity, and was seen no more.

In the present poem, which manifests some address, and which is not unpleasing in the Languedocian dialect, the state is compared to a vessel, and the pilgrim to an able pilot who rescued it from destruction.

'The pilot, who thus saves a country exposed to imminent danger, is not always one whose feeble and wearied hands shrink from the management of the helm. He is, perhaps, only a passenger, who conceals his name, and throws a modest veil over his glory and his virtues. Like a guardian angel, he no sooner appears than he dispels the tempest, restores serenity to the sky, and creates order out of confusion. Happy the prince, who can appreciate his talents! His vessel, tossed to and fro by the winds, is on the point of being dashed in pieces: but the dextrous pilot rescues it from shipwreck.'

In the third composition, the amatory contention between *Geordi* and *Geli* is conducted in the accustomed style of such competitory eclogues. The shepherds refer the decision of their merits to *Toutousap*, who, as his name imports, knows every thing: yet he cannot say which of the disputants has the advantage. He therefore tamely compliments them both, and refers them to Elyz, a more sagacious judge. Whether they followed his advice, it were vain to inquire; for we hear no more of Geordi and Geli.

The *Return of Elyz*, in character and structure, approaches to an Idyllium. A Troubadour is supposed to address this poem

poem to a pilgrim. It displays some natural imagery and brilliancy of language; and the concluding stanza, though not the most animated, is elegantly classical:

'Pilgrim, you now know for whom the tenant of this cottage gathers the jasmin, the scented wallflower, the white violet, roses, and the blooming branches of the orange-tree. You now know in honour of whom we have culled so many flowers, and composed so many lays. I will detain you no longer. The heat has now abated, and smiling evening invites you to continue your journey.—Farewell! When you reach your native country, remember this cottage, and that in it we compose and chant our Doric strains of friendship and of love, in honour of the happy return of the beautiful Elyz.'

We purpose, in a future article, to notice the second volume: not having leisure at present to complete our report.

[*To be continued.*] **Muir.**

ART. V. *OEuvres de* PIERRE CAMPER, *qui ont pour objet l'Histoire Naturelle, la Physiologie, et l'Anatomie comparée*, &c. *i. e.* The Works of PETER CAMPER, which treat of Natural History, Physiology, and Comparative Anatomy. 3 Vols. 8vo. and Folio Atlas of Plates. Paris. 1803. Imported by De Bosse, London. Price 2l. 5s. sewed.

WE have repeatedly remarked that the abilities and industry manifested by the late M. CAMPER, in prosecuting the various objects of inquiry which, at different periods, have occupied his attention, merited the highest praise; and the reputation, which they have deservedly procured for him, affords the best inducements for spirited imitation. A general account of his life is prefixed, by his son, to these volumes: but it does not furnish more than the usual particulars which we expect in the biography of men who have been devoted to philosophical research. He was born at Leyden in the year 1722, and at the age of 24 took the degree of Doctor in Philosophy and Medicine. In 1749, during a tour which he made in England, France, and Switzerland, he was appointed Professor of Philosophy, Medicine, and Surgery at Franeker; and, in 1755, he was translated to the chair of Surgery and Anatomy at the Athenæum of Amsterdam, where he was, in three years afterward, also appointed Professor of Medicine. Not finding that he enjoyed the quiet at Amsterdam which was suited to his habits of life, he quitted it in 1761, but retained the title of honorary professor in that capital. He passed two years at his country-house in Friesland, and was then nominated Professor of Medicine, Surgery, Anatomy, and Botany, at Groningen. There he lived till June 1773, when he settled at Franeker, in order to superintend the education of his

sons. From this period to that of his death in 1789, he was occupied in the prosecution of his favourite studies, in visiting various parts of Europe, and in the performance of many public duties, to which he was called by the wishes of his countrymen. In 1762, he had been appointed a representative in the assembly of the province of Friesland: but, in 1787, he was nominated one of the Council of State, and was, therefore, obliged to reside at the Hague. His death, at the age of 67, was occasioned by a pleurisy.

Two memoirs, by M.M. *Vicq d'Azyr* and *Condorcet*, are also annexed; which place in a favourable view the merits of CAMPER as a man, a philosopher, and a citizen. His publications at different times have been very numerous, but they are not all inserted in the present collection. The nature of most of the subjects, treated in the papers which it contains, necessarily precludes the propriety of giving more than a general notice concerning them.

The first dissertation relates to the Ourang Outang, and some others of the monkey tribe. Here the author examines into the knowlege of these animals which the antients possessed, and considers it as demonstrable that the dissections, which Galen gives in his anatomical works, are those of monkeys, and not of men. The distinguishing form and structure of the Ourang Outang are detailed with great attention; and a peculiarity which it displays in the organization of the throat is minutely described. Immediately below the skin and *Platysma myoides*, two bags made their appearance on each side of the windpipe, the right extending over the clavicle, the left being much less. They were empty, and each of them communicated with the cavity of the larynx, by means of an opening passing between the thyroid cartilage and the *os hyoides*, and terminating at the side of the epiglottis. Some species of monkeys, which the author examined, had one bag of a similar kind, but the possession of two he considers as peculiar to the Ourang Outang.—Galen seems to have been acquainted with this feature in their organization; the uses of which are unknown, except that these cavities can be filled with air, and compressed, at the pleasure of the animal.

In the second memoir, which treats on the double horned Rhinoceros, the author commences with some observations, tending to shew the advantage of natural history in elucidating many points connected with Belles Lettres and Antiquity. The passage in the 22d epigram of Martial, "*De Rhinocerote pugnante cum urso*," has created considerable discussion, but is readily understood, when we advert to there being a species of rhinoceros with two horns:——

"*Namque*

" *Namque gravem* gemino cornu *sic extulit ursum,*
Jactat ut impositas taurus in astra pilas."

In the dissertation which immediately follows, on the Rein Deer, a conformation is remarked in the throat, resembling that which has been observed above with regard to some kinds of monkeys; there being a bag communicating, in a similar way, with the internal part of the larynx.

The first volume is terminated by conjectures relative to some petrified bones found in the mountain of St. Pierre, near Maestricht.—M. CAMPER considers them as having been the bones of fish.

The greater part of the second volume is occupied with an interesting account of the Elephant, which was published separately, and noticed by us some time ago.—Next succeed two essays, one on the physical reasons which render man subject to more diseases than other animals, and on the means of establishing health which can be derived from comparative anatomy; the other on the origin and the colour of negroes. The first was presented as an answer to the prize question proposed in 1783, by the Batavian society at Rotterdam, but it was not considered as having resolved it so completely as to merit the reward. It takes an ample view of the diseases common to men and other animals, and of the effects of civilization, with the various conditions to which it gives rise, as far as the production of disease is concerned.—The negroes are considered by the author as owing their origin to our first parents, and their colour to ' the long continued effects of the climate in which they lived, the food by which they were nourished, and the diseases to which they were subject.'

Volume the third contains lectures on an epidemic disease of horned cattle; a dissertation on the physical education of children; lectures read to the academy of painting; an account of the generation of the pipa or American toad; observations on the croaking of male frogs; and an account of the structure of the bones in birds.

The lectures on an epidemic disease of horned cattle were delivered at Groningen in 1768, to a mixed audience, during the prevalence of this complaint. It is described as a fever of a putrid and contagious nature, ' by which the blood was vitiated; and, at the same time, inflammation produced in the viscera of the abdomen and breast, and in the throat, tongue, nose, eyes, and sometimes the brain.'—The disease was regarded by M. CAMPER as having arisen from contagion, and possessing the power of affecting the same animal only once. He employed inoculation for this malady with some success:

but this practice does not appear to have received the full trial which he deemed necessary.

The essay on the physical education of children notices the early care of them, and the subjects of nourishment, instruction, inoculation, and the mode of obviating natural defects. The author's observations on these topics are judicious, though sometimes affected by the prejudices existing in the country in which he lived.

M. CAMPER's lectures at the academy of painting discuss the manner in which the different passions are depicted on the countenance; the analogy existing between the structure of the human body and that of quadrupeds, birds, and fish; and physical beauty, or the beauty of form.—The various changes, which the different parts of the face experience in different emotions of the mind, are here attributed to the influence of certain nerves, which are particularly affected in those passions, and which exert a power over the muscles to which they are distributed.—The Professor has devoted several plates to the elucidation of his ideas on the connection which exists in the conformation of various tribes of animals; and he recommends this subject to the especial attention of artists, who may hence be able to discover many relations which could scarcely at first be expected. His conclusions on the nature of physical beauty are these:

1st. That no philosopher, or artist, has ever proved or taught what properly constitutes physical beauty.

2dly. That we have no innate idea of this, as we have of moral beauty; and that it is only by means of study that we arrive at the knowlege of what is beautiful in the imitative arts.

3dly. That physical beauty, whether in man and other animals, or in architecture, does not consist in a certain proportion or symmetry of parts.

4thly. That in giving different forms to men and animals, nature has not aimed at endowing them with a certain degree of beauty, but only at bestowing on them what is useful in their particular sphere.

5thly. That all which relates to physical beauty is founded only on tacit consent, habit, and authority.

6thly. That the true and only beauty which exists, and such as the greatest masters have introduced into architecture, painting, and sculpture, can be referred to nothing more than the care which they have taken that their works should imitate Nature as faithfully as possible; while they, at the same time, avoid the faults which necessarily result from the imperfections of vision, and the refraction of light.

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The essay on the structure of the bones of birds, which concludes this work, gives an account of the same peculiar conformation which was described by Mr. John Hunter in the Philosophical Transactions for 1774, and was afterward published in his work on the Animal Œconomy. It appears, however, from the ~~remarked~~ here adduced, that this curious structure was ~~discovered~~ by Professor CAMPER three years before Mr. Hunter's publication of it, and that it was soon afterward made known to many scientific men on the continent.—The account of the Professor's discovery was mentioned in a dissertation read by M. *Charnack*, at a public meeting of the university of Groningen, August 25, 1773, but Mr. Hunter's paper was not read at the Royal Society till the February following.

evidence
remarked

The plates contained in the atlas accompanying these volumes are well executed, and seem to be absolutely necessary for elucidating many subjects of which they treat.

Our readers will find accounts of ~~other~~ works by this learned physiologist in M. R. Vol. lxxxi. p. 687. Vol. vi. N. S. p. 206. Vol. xii. p. 557. and Vol. xviii. p. 570.

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Vell.

ART. VI. *Histoire Philosophique de la Medecine,* &c. *i. e.* A Philosophical History of Medicine, from its Origin to the Commencement of the Eighteenth Century. By STEPHEN TOURTELLE, Senior Professor in the University of Besançon, Professor in the School of Physic at Strasburg, and Member of several learned Societies. 2 Vols. 8vo. Paris. 1804. De Boffe, London. Price 14s.

As the author of this work did not live to see it published, it has come forwards under the auspices of his son; who, with a commendable but injudicious regard to the memory of his father, has introduced into the preface many particulars relating to his illness, and the interest which his family took in it, that can have no claim for notice beyond the immediate circle of friendship. The valuable productions of *Le Clerc* and *Friend*, on the History of Medicine during the more early and the later periods, have afforded M. TOURTELLE very important assistance; and while we give him the credit of industry and judgment in the selection of materials, we must remark that those publications supplied the principal part of the volumes before us.

The History of Medicine is divided by the author into four periods. The first, or that of the antients, comprizes the whole of the space between the earliest annals of medicine, and the time of the Arabs, and is the same to which the researches of *Le Clerc* were confined. In this part of his work,

which occupies the whole of the first and one half of the second volume, the author gives a very full account of the opinions and practice of the antient physicians, particularly Hippocrates, Celsus, Aretæus, and Galen.

M. TOURTELLE's second period extends from the time of the destruction of the library at Alexandria in the sixth to the fifteenth century; and contains short notices concerning Haliabbas, Avicenna, Rhazes, Albucasis, and a few others.

The succeeding extract will give an idea of the state of medicine in France during the latter part of the period mentioned:

'The art of healing was disgraced at Paris by the empirics who practised it; for it was entirely abandoned to women, monks, low-bred men, and in a word to quacks. Except the Jews, who were acquainted with the Arabian authors, and who made medicine a lucrative profession in the greater number of courts, every other physician was plunged in the most vile superstition and the most profound ignorance. Study was not considered necessary to form a physician. Temerity conferred the only right to decide on the lives of men. Those who boasted of being initiated into the mysteries of the profession required only their own testimony in support of their assertions;—the healing art, as well as superstition, always found a certain resource in credulity;—and weakness, fear, and pain, made men submit implicitly to those who promised them relief, or insinuated the existence of concealed evils. Medicine remained a long time, in this capital, in the hands of empirics and monks; and it was not till a late period, that the university of Paris instituted a faculty of physicians. It is believed, with sufficient appearance of truth, that it was not till the reign of Louis VII. in the twelfth century, that medicine was taught in the schools of the episcopal palace; the only schools which then existed, and which had, till then, been confined to theology, law, and the arts. The lectures given there were nothing more than translations from the Arabian physicians.—At this time, the professors changed their name; they rejected the appellation of *Medecins*, which was common to them with the vilest empirics; they considered themselves as the ministers and scrutators of Nature; and on this account they took the name of *Physiciens*, a designation which was generally adopted by all physicians during the reign of Philip Augustus, and which was continued to the time of Francis I. in whose reign they resumed their original title of *Medecins*. The university, in adopting physicians, prevented them from marrying; and it was doubtless the necessity of living as priests, which induced the antient physicians of Paris to become members of that sacred profession. Almost all of them were canons of Paris, of St. Marcellin, or of Amiens. There were even four monk physicians in the first of those cities, so late as the middle of the sixteenth century: but, on entering the faculty of medicine, it was necessary to abjure surgery as a derogatory art. These accepted physicians were only permitted to give advice in diseases, but were prohibited from attending patients at their own houses.

houses.—Disgraceful complaints, or the diseases of females, were considered as offending the sacerdotal dignity.—Physicians, thus confined within such narrow limits, would have enjoyed a great portion of leisure, if they had not had recourse to a species of quackery. Under the semblance of piety, they offered their advice for sale in the church of Notre Dame. Some patients went thither in person; and such as were unable to go sent their urine or fæces to have their complaints pointed out. Those who were more anxious sent a detail of their symptoms in writing; while others, by means of some persons who had witnessed their sufferings, applied to those charitable physicians who piously sold their advice. Thus the priests were consulted in temples like the antient oracles, and exercised the same functions as the priests of Apollo and Æsculapius. There were also, however, some lay physicians, as *Lanfranc* informs us, who undertook the treatment of every complaint, and who went to visit such patients as were confined to bed: but they were not attached to the university; and to laymen alone was that privilege allowed. Afterward, the university imposed no other law on physicians than celibacy; since the year 1305 it has been no longer necessary, for the purpose of being adopted by the university, to embrace the ecclesiastical state; and the faculty of physic could give to married physicians a dispensation to practise their profession.'

It has been already said that the Jews were, at this time, the principal physicians in Europe; and so much were they in repute, as even to be employed in the service of popes, and in that of the Moorish kings of Spain.—Medicine might be considered as their national profession, but the monks disputed the exercise of it with them; and, in the end, got possession of it, in spite of the decrees of the Council of Trent.

The third period in the History of Medicine comprizes the fifteenth and sixteenth centuries, when Europe began to emerge from that state of barbarism in which it had for so many ages been involved. The fourth, and last, is principally confined to the seventeenth century, which was celebrated for the production of many very distinguished physicians.—In this division of the work, notices are given of *Van Helmont*, *Prosper Alpinus*, *Becher*, *Forestus*, *Sanctorius*, *Descartes*, *Sydenham*, *Morton*, *Mead*, *Friend*, *Hoffman*, *Boerhaave*, *Stahl*, *Baglivi*, *Riverius*, and *Etmuller*. In the account of the practice of Sydenham, the author mistakes the opinion of that great man, when he represents him as erring in his supposition that pleuritis and peripneumonia essentially differ from each other. Sydenham's words on this subject are, "*Quam* (speaking of peripneumonia) *ego ejusdem plane indolis cum pleuritide esse arbitror, atque ab illa in eo tantum differre, quod peripneumonia pulmones universalius adficiat. Quin et utrique morbo pari omnino methodo medemur, venæsectione, scilicet, præ cæteris, et medicamentis refrigerantibus.*"

Hoffman is passed over too slightly: but a very ample space is allotted to a detail and examination of the doctrines and practice

practice of *Boerhaave*. Considering, however, the present state of medical opinion, the author seems to us to have taken unnecessary pains to disprove the principles of that celebrated physician.

Yell.

ART. VII. *Nouveau Dictionnaire d'Histoire Naturelle*, &c. i. e. A New Dictionary of Natural History, &c.

[*Article concluded from the last Appendix.*]

THE different periods at which we have received portions of this very respectable publication will, we trust, be admitted as a sufficient apology for the apparently disjointed manner in which we glanced at its merits and contents. In the present article, we shall confine our attention to the eight unnoticed volumes, (which complete the undertaking,) without any particular regard to the order of the subjects discussed.

It is the common fate of compilements to assume a fair appearance at the outset, and to diminish in interest as they advance: but the reverse is the case with the dictionary now under our consideration, of which the latter end is *better* than the beginning. Among many judicious and excellent articles contained in the 16th volume, those relative to the *Eye*, *Pink*, *Egg*, *Goose*, *Bird*, *Olive-tree*, *Orange tree*, *Ortolan*, and *Bread*, are fraught with accurate and substantial information. M. *Parmentier*'s contributions are particularly valuable, as they are immediately connected with practical and economical details; so that the farmer, the cook, and the householder may reap considerable benefit from consulting them. His remarks, for example, on the best methods of preserving eggs will be found a wholesome comment on the *warm* statements of the otherwise correct and cautious *Reaumur*. The latter seems to have supposed that the suppression of evaporation was alone necessary to insure the soundness of an egg for any length of time; without adverting to the disorganization, and consequent corruption, induced by carriage of the commodity. A single jerk may break the delicate vascular ramifications which connect the embryo with the membrane of the yolk, and thus occasion putrefaction. The commodity, therefore, should be transported on a carriage which is suspended on springs, so as to avoid jolting.—It is also recommended to boil eggs hard, on the day on which they are laid, and to put them up in a cool place, where they may safely lie for three or four months. In this state, it is obvious, they will easily bear carriage.—A mixture, composed of a bushel of quick lime, two pounds of salt, and eight ounces of cream of tartar, with a quantity of water sufficient to admit the

complete

complete immersion of eggs, has been known to preserve them fresh for two years.—*Sed paulo* MAJORA *canemus.*

The combining causes of a thunder-storm are at least very ingeniously stated by M. *Libes;* and they are the more deserving of our attention, because they involve a new theory of the *Aurora Borealis.*

'That we may succeed in our inquiry, it is of consequence to remark, 1. That the torrid zone is the favourite theatre of *thunder-storms.* They are unknown in the regions near the poles. It never thunders in Greenland, nor in Hudson's Bay. (Mussembroek, tom. iii. p. 414.) In the temperate zones, *thunder-storms* are more frequent and more violent, in proportion as we approach the tropics; and in the latitude of between 40 and 50 degrees, summer is the usual season of *thunder-storms,* which are always preceded by a suffocating heat.

'These facts, confirmed by a long series of accurate observations, warrant the conclusion that the days, on which *thunder-storms* occur, are marked by a considerable disengagement of oxygen and hydrogen gases, occasioned by the decomposition of water; and, as the atmospheric strata, which we inhabit, contain only oxygen and azotic gases, blended in a certain proportion, we must believe that the hydrogen gas escapes into the upper regions of the atmosphere, where it occupies a place appropriate to its specific weight. The oxygen gas probably serves it as a surrounding vehicle; and the levity of the small bubbles, formed by the gaseous substances, with the additional aid of violent winds, (the usual fore-runners of *thunder-storms,*) determines their elevation in the atmosphere.

'2. During thunder, the electrometer apprizes us of an excess of the electric fluid in the upper strata of the atmosphere; at the same time that a great variety of substances, of which the terrestrial globe and its atmospheric envelope are composed, eagerly re-demand a portion of their natural fluid, which has probably served to volatilize certain bodies, and to impart to them that levity which ascertains their elevation in the atmosphere. Hence thunder presages the restoration of the equilibrium of the electric fluid, or, in other words, its passage from the superior atmospheric strata into the different terrestrial bodies which solicit its return. In this passage, which is accomplished with inconceivable rapidity, the electric fluid, in different points of its course, encounters mixtures of oxygen and hydrogen gases. They immediately combine; and their combination gives rise to violent explosions, and to a mass of water proportioned to the quantity of aeriform fluids which contributed to produce it.

'Who would refuse to the concurrence of the oxygen and hydrogen gases, and of the electric spark, the power of producing the rain which accompanies the flashes of lightning and the noise of thunder? The ingredients of the atmosphere are little else than air and water dissolved in that aeriform fluid. Hence we may ascribe a thunder shower to the circumstance of the atmospheric air parting with the water which it held in solution, or the combination of the bases of the oxygen and hydrogen gases by the electric spark.

'In

'In our attempts to explain a phænomenon, if several insulated causes may produce an effect, we cannot discover to which of these causes the effect is owing, without investigating each of them apart. Agreeably to this principle, we should ask, whether it be probable that water held in solution by the air of the atmosphere should collect in sensible masses, so as to generate rain exactly at the moment when the *thunder-storm* is brewing? It is incumbent on those who maintain this opinion, to explain why thunder showers are sudden and instantaneous; why they fall not till the storm has taken place; why they end immediately with it; and, finally, why they are so favourable to vegetation. These circumstances, combined, attest the influence of the electric fluid on the formation of this sort of rain; which, in course, we can only attribute to the reciprocal union of oxygen gas, hydrogen gas, and the electric spark. The thunder shower commences only when the three elements of its composition happen to meet in the atmosphere; and the absence of any one of those three elements always predicts its termination.

'When, by the intervention of the electric fluid, the bases of the oxygen and hydrogen gases intimately unite, in order to form a thunder shower, this union causes the violent explosions which constitute thunder. Our naturo-electricians believed that they could imitate the latter by means of their machines; and they long confounded it with a few paltry cracklings—with those faint explosions which are produced by the discharge of the Leyden phial. This sort of illusion has passed away; and it is now generally admitted that we cannot imitate, in our apparatus-rooms, the formidable noise of thunder, except by transmitting the electric spark through a succession of *Volta*'s pistols, which contain a duly proportioned mixture of the oxygen and hydrogen gases.

'This explanation of the meteor in question appears to me the more satisfactory, because it is connected with that of the *Aurora Borealis*, a remarkable phænomenon (Article AURORA BOREALIS) which *Patrin* has described with that elegant simplicity which characterizes his pen. I shall here confine myself to a summary explanation.

'1. If the electric spark be made to pass through a mixture of azotic and oxygen gases, the result is nitric acid, nitrous acid, or nitrous gas, according to the proportion which exists between the oxygen and azotic gases, which compose the mixture.

'2. The nitric acid, when it comes in contact with the solar light, assumes more colour and volatility. This observation of *Scheele* suggested to me the following experiment: I placed a receiver on a large plate containing nitric acid, which I exposed to the sun. In a few minutes, the acid became coloured, and the receiver was filled with red and volatile vapours, which continued for a long time, and emitted a light like that of the *Aurora Borealis*.

'3. It is well known that, in the flasks containing nitrous acid, a reddish and volatile vapour, which never condenses, is seen above the acid.

'4. Nitrous gas, in contact with atmospheric air, always exhales ruddy vapours, which fly off into the atmosphere.

'5. The

'5. The solar heat has very little influence in the polar regions.

'A moment's reflection on the principles which I have just stated, and of which the existence is unquestioned, suffices to prove, 1. That the production of hydrogen gas in the polar regions can hardly be perceptible. 2. That the higher regions of the polar atmosphere scarcely contain any hydrogen gas. 3. That, as often as the equilibrium of the electric fluid is restored in the polar atmosphere, this fluid, in its passage, can come in contact only with a mixture of azotic and oxygen gases. 4. That the electric spark should fix and combine the gaseous substances. 5. That the result of this combination should be a production of nitric acid, nitrous acid, or nitrous gas, according to the proportion which exists between the oxygen and azotic gases which compose that mixture. 6. That the production of nitric acid, of nitrous acid, or of nitrous gas, should give rise to red and volatile vapours, which ascend in the atmosphere, and there constitute the meteor known by the name of *Aurora Borealis*.'

In answer to the question, Why the same appearance is not observable in the torrid and temperate zones, M. *Libes* remarks that the activity and duration of the solar heat, in warm countries, occasion a considerable disengagement of the hydrogen gas; which, in consequence of its levity, escapes into the higher regions of the atmosphere. The electric fluid therefore, in every attempt to regain its equilibrium, encounters a twofold mixture of gases; namely, of the azotic and oxygen, and of the latter and hydrogen. Now we know, by experience, that the electric spark manifests a greater affinity to the second mixture; and that the combination is always accompanied by a loud explosion, and a production of water proportioned to the quantity of aeriform fluids on which the electric spark exercises its activity. Hence the frequency of thunder, lightning, and sudden and heavy rains, in the hot latitudes; and hence the absence of streamers in the same latitudes.

The common supposition, which ascribes the *Aurora Borealis* to a great quantity of the electric fluid accumulated in the polar regions, and animated by movements and colours peculiar to itself, will not abide the test of observation and experiment. It is now an acknowleged fact that the electrical fluid gives out no radiant light, unless it be put in motion *in vacuo*. If, then, we assert that its simple movement is the cause of the northern lights, the appearance must have its origin beyond the limits of the earth's atmosphere: but several reasons concur to prove that this is not the case. This meteor frequently assumes the appearance of an ordinary cloud; it may sometimes be observed at one place and not at another, though the distance between the two places be not considerable; it is occasionally accompanied by a crackling or rustling noise, which is heard on the earth's surface; and it sometimes preserves, for a fixed time, the

the same elevation above the horizon, which shews that it is affected by the rotatory motion of the globe.

M. *Libes*, who, we are informed, is a young gentleman of great promise, thus concludes his explanation of the term *orage*:

'Let none impute to me the ridiculous pretension of compelling Nature to tell her secret relative to the formation of *thunder-storms* and the *Aurora Borealis*. Meteorology is, and long will be, in its infancy. This species of prediction is founded on the circumstance that most of the meteors are produced far from the sphere of our activity, and by agents which we cannot submit to our investigations. We can, therefore, only suspect the cause of these phænomena, and we can only offer conjectures relative to the mechanism of their formation. To entitle them to be termed *plausible*, they should contravene none of the laws of nature, and they should coincide as nearly as possible with established facts and modern discoveries. The conjectures which I have proposed appear to me to unite these conditions, and thus alone to merit a preference to those vague explanations which naturalists transmit to one another with implicit confidence, though observation and experiment bear witness to their distance from the truth.'

The article *Hurricane*, by the same hand, is short and superficial.

Papilio, *Peach-tree*, and *Pigeon*, are treated at length, and with great ability, in the seventeenth volume: but M. *Patrin*'s new hypothesis of petrifaction, and his account of meteoric stones, will most readily excite the attention of the curious.

It has been commonly supposed that, during the process of petrifaction, the stoney matter, very gradually, and as it were particle by particle, took the place of the vegetable or animal substance, in proportion as the latter suffered decomposition *Haüy* expressly asserts that, in petrified wood, the organization is destroyed, and that its semblance alone remains. In many cases, however, the finest fibres have preserved their natural position, colour, and ligneous character. Some specimens present agatized worms, moveable in their cells; and others, such as those found in Loch Neagh, in Ireland, strike fire with steel, and yet retain the combustible property of timber. These and various other circumstances, which might be specified, at once overturn the supposition of a previous decomposition of the ligneous principle, and of its being replaced by liquid and agglutinating quartz. The sand which immediately surrounds the large petrified trunks mentioned by *Pallas* is perfectly loose, and can never have submitted to the binding influence of this fancied quartzose liquor. Petrifaction then, according to M. *Patrin*, is not a mechanical but a chemical process, consisting in the combination of gaseous fluids with the constituent principles

ciples of organized bodies; and producing on the latter a very rapid conversion into a stoney substance, without, in the smallest degree, affecting the arrangement of their molecules: so that neither their forms, nor their colours, are altered by this modification. This petrifying process may be compared to freezing; with this difference, that ordinary congelation is effected by the simple subtraction of caloric, whereas petrifaction is a coagulation occasioned by the introduction of another fluid. The additional weight acquired by petrified bodies is no objection to this theory; for it is well known that the most subtil gaseous fluids possess density, when reduced to a solid state; as oxygen, for example, when it enters into combination with metallic substances. Another remarkable example is the vitreous ore of tin, which is a pure oxide of that metal; and which proves that oxygen is susceptible of condensation, to such a degree as to acquire a specific gravity superior to that of any stone. It is, therefore, highly probable that oxygen acts the principal part in the phænomenon of petrifaction; and that earthy matters are really oxides, as has been conjectured by the most eminent chemists.

Such is a summary statement of M. *Patrin*'s sentiments on this striking subject.

'I could adduce,' adds he, 'many other considerations in confirmation of the theory of siliceous petrification by means of the gaseous fluids: but I shall be contented to refer the reader to the phænomenon of the formation of agates, chalcedonies, and other stones of that nature, in lavas and volcanic tufas; for I deem it impossible to explain this lapidification otherwise than by the theory of gases.

'We frequently meet with porous lavas, of which the cells are so multiplied, that at first their hollow interstices must have equalled their solid contents. These very interstices, which are sometimes a foot in diameter, are now filled with balls of agate or chalcedony, so that the weight of the mass must have at least doubled since the flowing of the lava.

'Now, What reasonable source can we assign to this amazing quantity of chalcedonious matter? Let us even allow that the total weight of the mass has suffered no augmentation, we cannot suppose that this matter has been furnished by the lava itself, since it has experienced no sensible diminution of its density. Besides, some traces of this chalcedonious matter would be observable in the very substance of the lava, especially near the cavities which are filled with it; and we should perceive a sort of transition from the ball of chalcedony to the lava which surrounds it. But this is not the case; on the contrary, the line of demarcation is perfectly clear and defined—here all is chalcedony, there all is pure lava. The same thing takes place with regard to chalcedonious stalactites. Of these I have several still adhering to the very lava from which they have flowed, and this lava is not more siliceous than that which forms the sides of the cavities. In all such instances, the chalcedony appears to be quite foreign

foreign to the lava, though its formation in the latter is perfectly obvious.

'In order, then, to explain the appearance, I can have recourse to no supposition but that which admits the existence of gaseous fluids which have penetrated into the lava, and have combined with other fluids in a gaseous or liquid state, inclosed in the vacant spaces which probably contained a phosphoric principle, analogous to that which is found in animals.

'This phosphoric principle is a prime agent in volcanic phænomena, as I have demonstrated in my theory of volcanos; all the leading ideas of which (and this in particular) have been adopted by the learned observer *Breislak*, as may be seen in the seventh chapter of his Travels, though he has omitted to mention the source whence he borrowed the theory, which he gives as his own. See VOLCANO.

'We may notice still another analogous fact, which may help to explain this lapidification. I mean the case of *fluoric gas impregnated with a silíceous principle;* which, by simple contact with water, suddenly forms a quartzose substance. Why then deny that Nature may execute what we ourselves can devise, and that, with her powerful resources, she may work in a style infinitely superior?'

Respecting the fall of supposed atmospheric stones, the same intelligent author is now abundantly explicit, and avows his conversion to the belief of their existence. In a former part of the work, he had espoused the sceptical side of the question, impelled solely by the love of truth; and he says that the same laudable motive now constrains him to yield to the pressure of accumulating evidence.—For the present, however, we may let the subject *fall to the ground;* because M. *Izarn's* publication lies on our table, and will shortly demand a separate discussion. (See the next Article in this Appendix.)

Under *Pavot*, will be found some useful directions relative to the cultivation of the poppy; a branch of rural economy which we could wish to see introduced into English farming. By a little care and attention, we might thus have excellent oil and unadulterated opium of our own growth.

The articles *Pine*, *Pear-tree*, *Fish*, *Potatoe*, *Hen*, &c. give rise to many just and useful observations in the eighteenth volume. Some valuable hints likewise occur under the heads *Animal*, *Mineral*, and *Vegetable Poisons*. In the case of having swallowed arsenic, immediate vomiting is recommended; and the use of fat broths, to sheath the remaining action of the poison. If a seasonable emetic has been neglected, recourse should be had to a solution of liver of sulphur, and to mineral sulphureous waters, to complete the cure. The careless tinning of copper vessels, and the culinary practice of heightening the green colour of vegetables by the application of verdegrease, are justly reprobated.—In the case of an over-dose of tartar emetic, a warm decoction of bark, taken without delay, has been found

the most effectual antidote.—A few drops of a solution of liver of sulphur will detect the presence of oxide of lead in wine, by instantly forming a black precipitate.—One of the most singular effects of vegetable poisons is that produced by the vapour which proceeds from the seeds of henbane thrown on a heated iron, or live coal. The persons exposed to this vapour are first seized with fits of extravagant merriment, and then fall into a stupor, which is usually accompanied with fantastical dreams.

The nineteenth volume is not particularly distinguished by copious or interesting articles. Of this description, however, are *Quadruped*, *Quartz*, and *Root*; though the first is perhaps somewhat too diffuse, and the latter is not very satisfactory with respect to the anatomical details. *Respiration*, *Rose-bush*, and *Nightingale* manifest diligence and judgment in their respective authors. Notwithstanding some declamatory sentences, the *Kingdoms of Nature* are discussed in a manner that is calculated to attract attention.

One of the most extended subjects in the twentieth volume is the history and proper treatment of the Canary Bird: but *Willow* is discussed with inconsiderate brevity. *Schorl*, *Salt*, *Serpent*, *Serpentine*, &c. &c. are creditable to their authors.

The accounts of *calcareous* and *fluoric Spar*, of *Tobacco*, *Bull*, and *Amber*, may be selected as most worthy of perusal in the succeeding volume. We have already seen that M. *Patrin* is no tame compiler. His theory of the formation of amber is, we believe, *unique*; though certainly not destitute of plausibility. That this substance belongs not to the bitumens is obvious, he presumes, from the presence of insects which are found inclosed in it, and which a bituminous odour would have repelled. The analysis of amber likewise proves that its origin is not mineral. Let those persons, on the other hand, who maintain that it is a gummy or resinous vegetable juice, specify the vegetable that thrives in all climates, and lives alike under the frozen zone and between the tropics; for amber is found from the gulf of Bothnia to Indostan. Besides, vegetable gums and resins exude gradually through the pores of the tree, and immediately harden on the surface, so as to preclude the *adherence*, and much more the *inclusion*, of insects in their substance. M. *Patrin* had already intimated his own opinion, in his Natural History of Minerals; and having had the satisfaction of obtaining the approbation of some enlightened judges, he has here re-stated it, and unfolded it with increasing confidence:

'In some respects,' says he, 'it approaches to the hypothesis which ascribes the origin of amber to a vegetable juice; for it is, in fact, a juice extracted from an infinite number of different vegetables; in

one word, I suppose amber to be nothing else than HONEY, modified by time, and by those mineral acids which have converted it into bitumen. It is of consequence to observe, first, that bees are found in all countries, and that every where their honey has the same essential properties:—circumstances which explain the great difficulty respecting the identity of amber in all countries and climates, and which every other hypothesis was far from solving. Secondly, the greatest quantity of amber is obtained on the coasts of countries abounding in bees.'

In confirmation of this last remark, the author reminds us of the large pieces of amber found at the mouth of the *Giaretta*, a river which flows at the foot of Mount *Hybla*. With respect to the frequent occurrence of the same substance on the shores of the Baltic, he makes these observations:

'I have seen the forests of Lithuania so crowded with bees, that all the trees which begin to grow hollow from old age are immense hives, affording an asylum to many swarms. These hives are invariably attended by the *phalæna cerella*, which devours the wax of the cells, and the honey flows to the bottom of the hollow of the tree, sometimes in such profusion as to be seen oozing from the fissures of the bark. When these trees are blown down by the wind, they fall into the turbaries, which abound in these forests, and which are almost always impregnated with pyrites and vitriol. The honey, exposed to the action of the sulphuric acid, and of the gases that are evolved during the decomposition of the tree which contains it, undergoes new combinations which make it pass to the state of bitumen. When rivers afterward undermine the soil in which these trees are buried, they roll them to the sea, along with the half-formed amber which they contain, and which is perfected by the salts and bitumen of the waters of the ocean.

'According to this hypothesis, we may easily conceive how amber may be so sullied by extraneous matters as to become nearly opake; for the honey, in its natural state, may readily mix either with differently coloured earths, or with the powder of the decomposed timber; whereas such a mixture can neither take place with bitumen, nor with gums or resins.

'Again, we can very easily conceive how insects, attracted by the honey of which they are so fond, may have entangled and buried themselves in its substance.

'Lastly, the large size of the pieces of amber will no longer appear extraordinary, since, in the same tree, a quantity of honey may be accumulated, sufficiently considerable to form masses of several pounds weight, and of more than a foot in diameter; a phænomenon unprecedented in nature, on the supposition of its being a gum or resin. I therefore apprehend that the hypothesis, which I advance, affords, in all respects, a plausible solution of this great problem.'

Though we have not room to examine the merits of this theory, we are willing to give it publicity, that it may submit to be tried by a British jury.

On

On turning to the article *Soil*, from which we expected much important information, we were extremely disappointed to find it dispatched in two very short sentences.

We must not, however, dismiss this volume without pointing to the article *Toxidermia*, which is long, curious, and interesting. By this new term, M. *Dufresne* denotes the preparation and arrangement of the skins of animals, destined to be preserved in cabinets of natural history. It comprises much valuable matter: but, as our extracts have already multiplied beyond expectation, we must abstain from particulars.

For the same reason, we must not dwell on the *Temperature of the Earth*, *Truffle*, *Vegetable*, *Meat*, *Wine*, and various other important and *well digested* articles, which will be found in the twenty-second and twenty-third volumes.

The consideration of M. *Patrin*'s ideas on *Volcanos* would require a separate article. Here we can state only part of the summary of his theory:

'All active volcanos, without exception, are contiguous to the sea, and are situated in those districts in which sea-salt is most abundant.—The volcanos of the Mediterranean absorb the salt which the waters of the ocean are constantly conveying into it, through the straights of Gibraltar.—The primitive schistose strata are the laboratory in which the volcanic materials are prepared by means of a continual circulation of divers fluids: but these strata furnish no part of their own substance.—The sphere of volcanic action may extend beyond these strata, but has no other focus than the vents through which the gases escape, when they are partly dissipated in the atmosphere, and partly reduced to a concrete state by the fixation of oxygen.—The force and duration of the volcanic paroxysms are proportioned to the extent of the schistose beds in which the volcanic fluids are accumulated. These fluids are:

'1. The *muriatic acid*, which, by abstraction of the oxygen from the metallic oxides of the schistus is converted into super-oxygenated muriatic acid.

'2. The *oxygen* of the atmosphere, which constantly replaces in the metals that of which they are deprived by the muriatic acid.

'3. The *carbonic gas*, which the water absorbs from the atmosphere, and transmits to the schistus, which always abounds in coal.

'4. The *hydrogen* which results from the decomposition of water. Part of this hydrogen is ignited by electrical explosions, and part, united with the carbonic acid, forms oil, which becomes petroleum, by its combination with the sulphuric acid. It is this petroleum which communicates a bitter taste to sea-water.

'5. The *electric fluid* which is attracted from the atmosphere, chiefly by the metals contained in the schistus. *Sulphur* seems to be the most homogeneous portion of this fluid in a concrete state. *Phosphorus* is a modification of it, and contributes to fix the oxygen.

'6. The *metalliferous fluid.* It forms iron in lava, gives birth to metallic veins, and is the colouring principle in organized bodies. Its integral substance is iron, and its decomposition produces the other metals.

'7. Lastly, *Azotic gas.* To this we ought probably to attribute the formation of the masses of carbonat of lime ejected by Vesuvius, and of the calcareous earth contained in lava.'—

We now hasten to intimate the distribution of the concluding volume.—It opens with thirty-two pages of additions, which were procured when the work was in the press. The greater part of this supplement, which we expected would have been more complete, relates to omissions in ornithology. An interesting extract is also given from *Cuvier*'s Memoir on the *Palæotherium*, published in the 16th No. of the Annals of the Museum.—Next follows an index of the Latin names. In this catalogue, the specific appellations are not treated with more respect than in the body of the work. Their frequent omission is certainly to be regretted.—The editor's advertisement is a convenient key to the systematic use of the work, and a suitable introduction to the synoptical tables.—An explication of the technical distinctions and characters, according to which the productions of the three kingdoms of nature are classed, is neatly laid down in eighty pages, and illustrated by twenty-eight plates.—The synoptical view of the orders, classes, families, genera, &c. extends to 238 pages, and is enriched by some valuable notes.—An index to the plates, and an alphabetical list of the numerous subscribers, terminate the whole.

We formerly hinted that the press-work of this publication was correct and elegant: but we cannot approve of the occasional use of a small type. The latter is sufficiently distinct for the purposes of consultation; and its *uniform* adoption would have diminished the number of the volumes: but the blending of the two sizes, which frequently occurs in the discussion of the same article, has an unpleasant effect. We may also be permitted to hint, that a quarto or a folio form would have been more advantageous for the developement of the figured objects. The best of the plates are engraved by *Tardieu*.

To conclude: this alphabetical body of Natural History, with all its omissions and inequalities, deserves to stand first in the list of similar productions.—Another performance, conducted on nearly the same plan, will shortly solicit our notice.

Muir.

ART.

ART. VIII. *Des Pierres tombées du Ciel*, &c. *i. e.* A Treatise on Stones fallen from the Clouds; or, Atmospheric Lithology; exhibiting the Progress and actual State of the Science; a View of the Phænomenon of *Thunder-Stones*, *Showers of Stones*, *Stones fallen from the Heavens*, &c. several unpublished Observations, communicated by M.M. *Pictet*, *Sage*, *Darcet*, and *Vauquelin*; with an Essay on the Theory of the Formation of the *Stones*. By JOSEPH IZARN, M.D. Professor of Natural Philosophy, Member of the Society of Sciences, Belles-Lettres, and Arts, of Paris, &c. &c. &c. 8vo. pp. 430. Paris. 1803. Imported by de Boffe.

THE subject of *atmospheric stones* has of late frequently attracted our attention, and, in common with many scientific men, has excited our scepticism. In the preceding article, (p. 496.) it again came before us; and we referred to the separate work of which we are now to enter on a consideration, in discussing what Dr. IZARN is pleased to dignify somewhat prematurely with the name of Science. When any extraordinary appearance is stated to have taken place, the public are intitled to all the force of evidence of which the case is susceptible; and the fall of stones from the atmosphere is a circumstance so remote from the common course of events, and apparently so repugnant to the ordinary train of our conceptions, that we cannot give it credence on slight or doubtful testimony.

In his first section, which is by far the most voluminous, the learned Doctor marshals his "cloud of witnesses" in pompous, but partial array. By confining his reports to facts and opinions published in France, since the year 1700, he robs his creed of the support which it might derive from prior and foreign relations, a few of which are noted only incidentally. The common-place remarks, by which he prefaces the French accounts, are not the less insignificant, because they are expressed in solemn and methodical diction; while several of the modern narratives do not bear directly on the subject of discussion. A more liberal and regular procedure would be to select, in chronological order, some of the most striking instances which record the alleged fact, in remote and more downward periods; and to dwell with some minuteness on such of the recent accounts as have produced conviction on the minds of many persons. In collecting and digesting the antient recitals, considerable assistance may be derived from M. FALCONET's paper on the *Bætilia*, KING's *Remarks concerning Stones said to have fallen from the Clouds*, ZAHN's *Specula Physico-Mathematica Historiana*, and GEMMA's *Fisica Sotteranea*.

We shall now shortly lay before our readers the amount of such cases as the author has thought it proper to register, and

which have not been announced in some of our preceding articles.

No. 1. is an extract of a paper by M. *Lemery*, disavowing his belief in the vulgar notion of *thunder-bolts (pierre de tonnerre)*, but admitting the probability of a mineral substance being fused by lightning on the spot where it is found.

2. A short account of a shower of fire, which is asserted to have fallen at Quesnoy, at two different periods.

3. An extract from M. *Freret*'s paper on the prodigies recorded by the antients. The passages which relate to volcanos, showers of blood, &c. might have been omitted, being as foreign to the subject as the shower of fire just mentioned. Some other examples are more in point. 'In the second year of the 78th Olympiad, there fell from the clouds, in broad day, a stone, near the river Negos, in Thrace. Pliny assures us that it was exhibited in his time, and that it was *magnitudine vehis, colore adusto.*' The latter circumstance coincides with the dark coating observable on atmospheric stones.—According to Paul Lucas, an eye-witness, a stone fell from the air, at Larissa, in Macedonia, in the month of January 1706. It weighed about 72lbs., resembled the dross of iron, and was seen to proceed from the north, with a loud hissing, apparently enveloped in a small cloud, from which it burst, and fell with a very loud explosion.

'The celebrated *Gassendi*, whose accuracy is allowed to have equalled his knowledge, relates that, on the 27th of November 1627, when the sky was very clear, he saw a burning stone, apparently four feet in diameter, fall on mount *Vaiser*, between the towns of *Guillaumes* and *Perne* in Provence. It was surrounded by a luminous circle of different colours, like a rainbow; and its fall was accompanied by a noise like that of many cannons fired at once. This stone weighed 59lbs. It was of a dark metallic colour, and very hard. Its weight was to that of marble as 14 to 11.'

4. An account of a shower of common and very fine sand, which fell in the Atlantic, at eight or nine leagues from land, on the 6th of April 1719, and which continued from ten o'clock at night till one o'clock P. M. of the following day.

Nos. 5, 6, 7, and 8. treat of *Cerannia*, or thunder-stones, and the *reproduction* of flint, but have no immediate reference to *atmospheric lithology*.

9. A view of *Muschembroek*'s sentiments relative to extraordinary showers, including those of stones, which he ascribes to earthquakes.

10. We make the subsequent extracts from M. *de Lalande*'s narrative published in the Historical Almanac of the rovince of Bresse, for 1756:

'In

'In the month of September 1753, about one o'clock in the afternoon, the weather being very warm and serene, without any appearance of clouds, a great noise was heard like the firing of two or three cannons. Though of very short duration, it was audible at the distance of six leagues in every direction.—This noise was loudest in the neighbourhood of Pont de-Vesle. A hissing sound, like that of a squib, was likewise heard at Liponas, a village three leagues from Pont-de-Vesle, and four from Bourg. On the same evening, there were found at Liponas and at Pin, a village near Pont de-Vesle, and three leagues from Liponas, two blackish masses, of a figure nearly circular, but very unequal, which had fallen on ploughed ground, into which they had sunken half a foot by their own weight. One of them weighed about twenty pounds. They were broken, and the fragments were shewn to all the curious.

'A similar noise was heard on St. Peter's day, in 1750, in Lower Normandy; and a mass very nearly of the same nature with that which I have just described, but much larger, fell at Niort.

'One of the stones which I have mentioned, weighing eleven pounds and a half, may be seen at Dijon, in the museum of M. *Varenne de Beost*, principal secretary to the States of Burgundy, and correspondent of the Royal Academy of Sciences at Paris.'

From the description and rude analysis of the first of these bodies, we are warranted to infer that it resembled, in various respects, those which have been more recently described.

11, and 12. For the subject of these two numbers, see the Philos. Transact. of the Royal Society of London, P. 1. for 1802.; or p. 41 of the 39th volume of our New Series. M. Izarn has inserted the details at considerable length.

13. M. *Gronberg*'s arguments against the popular belief in thunder-stones. Like *Lemery*, this naturalist is of opinion that pretended thunder-stones are mineral substances, fused by lightning on the earth's surface.

14. This number contains some interesting and circumstantial communications from M.M. *Pictet* and the younger *Darcet*, concerning the descent of stoney and metallic substances. We regret that we cannot make room for them. M. *Saint-Amand* may, however, be allowed to speak for himself:

'*To M. Pictet, one of the Editors of the Bibliotheque Britannique.*

'On the perusal of the second of the interesting letters which you addressed from England to your fellow-journalists, and in which you treat of stones supposed to have fallen from the clouds, I resolved to acquaint you of a fact, in support of the new ideas which seem to originate in that subject; and on which I did not seriously reflect, till I read your letter, inserted in Nos. 135, and 136, of the *Bibliotheque Britannique*.

'On the 24th of July 1790, about nine o'clock in the evening, a very considerable ball of fire appeared at Agen, and was also observed in the neighbouring departments After this meteor had traversed a

certain space in the atmosphere, leaving behind it a luminous train, which was visible for at least fifty seconds, it burst with an extraordinary noise and sparkling. In numbers 23 and 24 of the *Journal of useful Sciences*, for 1790, you will find the description which was then given of this meteor by one of my fellow-countrymen; and also the reasonings of *Bertholon*, editor of the Journal, on the fall of stones, with which that of the meteor was said to be accompanied. Being in habits of correspondence with *Bertholon*, I transmitted to him my countryman's narrative, and mentioned the reports concerning the stones in question.

'After we had amused ourselves for some time with what we considered as a popular fable, I wished to indulge the frolic of giving public authenticity to *such an absurdity*, and actually requested the formality of a judicial examination into the evidence of the fall of these stones. Shortly afterward, to my no small surprise, I was favoured with the result of this examination: but in this account, I saw only a new proof of the credulity of the inhabitants of the country. I sent it to *Bertholon*, who, viewing it in the same light, published it in numbers 23 and 24 of his Journal, for 1791. Thus this public instrument, signed by the mayor and procurator of the community, was treated as a false, or at least an illusory attestation; and a note which was transmitted to me with the declaration, and which included the testimony of three hundred persons, shared the same fate, because we regarded the attested fact as obviously false, and *physically impossible*.

'Since that time, the whole proceeding had been effaced from my memory. I had forgotten the meteor, the stones, and the judicial declaration, when the reading of your letter recalled the phænomenon, which now appeared to me worthy of more serious attention. On perusing the description of the stones, which were reported to you to have fallen from the clouds, I recollected that they had sent me a specimen of those of which the fall was attested, together with the declaration; and I ran to my cabinet, in which I had accidentally preserved this specimen. What was my surprise, I may say my delight, when I recognized in this specimen a striking analogy with those which you describe. It is impossible not to be very much astonished at the coincidence of the burnt surface, granular fracture, and the metallic appearance of the inside of the mass.

'This new observation of a fact which seems to conspire with many others to alter our received notions on this phænomenon, has appeared to me worthy of being communicated to you. If it produces not conviction in my mind, it at least appears to me very remarkable that all the stones, to which the same origin is ascribed in different countries, exhibit precisely the same characters; and I am perfectly convinced, that, notwithstanding the apparent physical absurdity of the alleged fact, we should suspend our judgment, and not precipitately set down the fact as impossible.

'I am, &c.

'SAINT-AMAND, *Professor of Natural History*
'*in the Central School of Agen.*'

Nos. 15, 16, and 17. These articles relate to the Earl of Bristol's letter to Sir William Hamilton, to Mr. King's Tract on Fallen Stones,

Stones, and to the phænomenon observed near Ville Franche; —on all of which we have already touched in vol. xxxix. p. 41., xxi. p. 425., and xlii. p. 407. of our New Series.

Nos. 18, 20, and 21. contain the observations of *Chladni*, *Pallas*, *A. G. Duluc*, *Patrin*, and others, on the mass of native iron in Siberia. As the *fall* of this mass rests on a doubtful tradition of the Tartars, we forbear to trouble our readers with the contending surmizes and conjectures of the learned.

19. *Barthold*'s analysis of the Ensisheim stone is here detailed at full length. We hinted the *result* in our 39th vol. N. S. p. 41.—In a historical point of view, it may be of consequence to remark that an old chronicle and concurring tradition fix its descent, with some degree of circumstantiality, in 1492.

22, and 23. *Pictet*'s Letter on the papers of Messrs. Greville and Howard. We have already noticed the papers themselves in our 39th and 42d volumes, cited above.

24. An algebraical demonstration of the possibility of stoney substances being driven off from the moon into the earth's prevailing attraction. We can quote only the conclusions:

'Hence we infer that, taking for granted the existence of a propelling cause at the moon's surface,—a cause adequate to the projection of bodies in every direction beyond the sphere of her attraction,—a great many of these bodies would revolve in space, as satellites to our planet, while scarcely any but those which were driven off at small angles would fall on the earth's surface.

'To determine the motion of a body projected from the moon's surface, and submitted to the combined action of that satellite and the earth, is a problem of the same kind as to calculate the perturbations of a comet which happens to pass very near a planet. In the present state of analysis, the perfect solution of this problem would be impossible. For the sake of obtaining a first approximation, we have divided the curve described by the moving body, into two parts, viz. that which is included within the sphere of the moon's attraction, and that which is comprehended beyond that sphere. In the calculation of the first part, we have overlooked the action of the earth on the moving body; and in the calculation of the second, we have overlooked that of the moon. In order, then, to rectify this first approximation, it would now be necessary to consider the earth's action in the first part of the curve, and that of the moon in the second part, as perturbing forces, whose perturbations may be calculated by means of known formulas. In this way, the motion of the projected body may be determined with sufficient accuracy: but ulterior approximations would require very complex calculations, and that which we have given should satisfy inquirers into the present question.

'From the whole of the preceding reasoning, we may conclude that a communication between the moon and the earth is *physically possible*; and it was from his conviction of this possibility, that M. *de Laplace* has prevailed with the French naturalists not to reject the phænc-

phænomenon as they had hitherto done, for want of being able to assign its physical cause.'

25. *Vauquelin*'s Memoir on stones fallen from the atmosphere, read to the National Institute. The most valuable part of this paper relates to the chemical analysis of the Yorkshire and Benares stones, and to the iron which is obtained from such bodies. This iron is dissolved easily, and with effervescence, by all the acids which act on it in its ordinary state: but, instead of yielding hydrogen gas in purity, it gives it out very sensibly sulphurated. This sulphurated hydrogen gas presents a phænomenon not hitherto observed in its combination with water, namely, a very rapid decomposition. When kept for some days in a flask, very closely corked, many white scales are observable at the bottom of the water. The latter is destitute of odour, and no longer precipitates the solutions of lead. The iron, moreover, contains nickel combined with it, in the state of a triple salt. The presence of nickel and sulphur sufficiently explains why this iron is white, harder, and less ductile than ordinary.

We have now given a summary of Dr. IZARN's first section. The conclusions which he draws from it are;

'1. That very considerable masses have sometimes fallen to the surface of the earth. 2. That these masses, penetrated by fire, roll in the atmosphere, like burning globes, which diffuse light and heat to great distances. 3. That they seem to have received a motion parrallel to the horizon, though they really describe a curve. 4. That they become soft, or are fused into a paste-like consistency, as is proved by their varnished surface, and the impressions formed on that surface by the bodies which they encounter. 5. That they have fallen in England, Germany, Italy, France, and the East Indies. 6. That all these stones resemble one another in their physical characters and chemical composition.'

A more remarkable instance of the fall of stones than any which the author has recorded, and which, if we rightly recollect, occurred about the time that his work issued from the press, has been related with artless simplicity by M. *Marais*, an inhabitant of L'Aigle, in Normandy; and, in more scientific language, by M. *Biot*, member of the Institute, who was commissioned by government to investigate the fact. This gentleman observes, in his truly wonderful report, that the district in which the stones were precipitated forms an elliptical extent of nearly two leagues and a half in length, and of about one in breadth; the greater dimension being in a direction from south-east to north-west, with a declination of about twenty-two degrees, thus curiously coinciding with the magnetic meridian. The largest stone which fell weighed about

about seventeen pounds and a half, and the smallest which the reporter collected, about one thousandth part of that weight. The whole number of stones exceeded *two or three thousand.* For other particulars relative to this extraordinary phænomenon, we must refer to the *Journal de Physique*, for Prairial, year xi. and the *Journal des Debats*, 14 Thermidor, of the same year.

The second section is intitled, ' A critical examination of the opinions which have been hitherto advanced, both with respect to the reality of the *fall of stones from the atmosphere*, and with respect to their origin and formation; exhibiting the progress of the human mind relative to that phænomenon.'

In reviewing the early documents which have been transmitted to us on this subject, the author justly remarks that the incident, without being sufficiently rare to remain wholly unknown, was so extraordinary as to be reckoned supernatural. Hence the truth was exaggerated or distorted; and hence such a singular event was uniformly connected with ideas of superstition. The craft of the statesman likewise contributed to associate it, in the minds of the vulgar, with the passing train of political occurrences. They who subsisted on the credulity of the public, assigned it a place among auguries and presages; till, at last, it was involved in the common proscription of pagan prodigies.

From *Lemery*'s explanation of thunder-stones, published in 1700, M. IZARN dates the origin of the common error which confounds the fall of meteoric stones with real lightning; a solution of the difficulty which, as he shews, in treating of some of the subsequent reports, is inadmissible.

In regard to M. *Geoffrois*' account of the showers of fire at Quesnoy, the author insinuates that something should have been said about a residuum. Yet it is extremely probable that, had such existed, it would have been remarked by some of the spectators; and it is not necessary that every fire-ball, which explodes, should leave a deposition behind it: on the contrary, we know that the reverse often takes place.

To M. *Freret*, the author ascribes much judgment in the arrangement of his materials; and much credit for sturdily asserting that showers of stones and fiery meteors are true and real, and that it would be gross injustice to insult the good faith of the antients who mention them in their writings: but he successfully combats *Freret*'s hypothesis, and that of *Gassendi*, which attribute their appearance to the explosive force of volcanos.

The opinions of M. M. *de Jussieu* and *Mahudel*, which resolve thunder-stones into instruments and weapons used in the rude

rude stages of society, are not more respected. As they trench not materially, however, on the main subject of the present treatise, they are scarcely intitled either to insertion or refutation.

Muschembroek is praised for his belief in the fall of stones from the clouds: but he is censured for his assertion that their formation cannot take place in the atmosphere. Several passages, here quoted from his writings, seem to imply the contrary.

The report of the Academy, on the stone presented by M. *Bachelay*, is represented as grounded on the prejudice of its being supposed a thunder-stone; and as involving a formal denial of the simple matters of fact which accompanied its presentation.

From the author's comments on No. 14. we extract the ensuing paragraph:

'The letter from M. *Darcet*'s brother contains a very important observation, viz. the soft state of most of these stones in falling, and the coating of straws which was found on the under-sides of some of them: circumstances which seem to prove that their softness was not owing to a great degree of heat, since the straws were not consumed. In the case of the shower which occurred in Ireland, the matter became hard and compact after it fell. This precious observation of M. *Darcet* explains the *oval* and *flattened* form of most of the stones produced by this meteor. The same will be observed in the description given by M. *Goyon d'Arzas*; whereas the stoney products of many other meteors of this kind are described as round or triangular. The rest of the description is perfectly analogous to all those which have been given of the other stones; and the substances which the latter have yielded by analysis are not different, as has been seen in M. *Vauquelin*'s memoir.'

The Sienna stones are pertinently quoted as an example of the different manner in which we are disposed to contemplate an extraordinary appearance when insulated, and the same appearance when connected with others of a similar description. With the exception of Professor *Soldani*, the Tuscan naturalists immediately concluded that the stones proceeded from some electrical or volcanic explosion, because they fell after a very violent storm, and on the day subsequent to one of the most terrible eruptions of Vesuvius. 'As for us, on the contrary, who now view this fact in conjunction with so many others, and who know that the stones which fell at Sienna betray the same physical and chemical characters with all the others which have fallen during a perfect calm, under a cloudless sky, during the brightest moon-shine, &c.—we cannot help viewing it in a quite different light, and especially as independent of every volcanic eruption, and of every idea of a tempest.'—To Mr. King's hypothesis, which assigns the ashes

of

of Vesuvius as the materials of these concretions, it is objected that the products are similar in all the cases in which an analysis has been instituted; that in most of these cases, no connection whatever can be traced with a volcanic eruption; and that it is, therefore, unavailing to lay hold of an accidental circumstance in a particular instance.

We shall not at present stay to examine the Doctor's strictures on the speculations of *Chladni*, and others, on the insulated mass of native iron in Siberia; because, as stated above, we do not consider the subject of these speculations as properly belonging to the present inquiry.—With respect, however, to the Ensisheim stone, it is of importance to note that *Vauquelin* found it to contain exactly the same substances as those which are reported to have fallen from the atmosphere.

The observations of Mr. Greville, Mr. Howard, and M. *Vauquelin*, as completing the body of evidence in favour of the physical fact, coincide with the author's sentiments. We need not now dwell on the refutation of M. *Patrin*'s scepticism, since that gentleman has formally published his recantation, and is now a firm believer in the *fall*.

From his examination of the facts and opinions contained in the first section, Dr. IZARN draws the following inferences:

'1. That the fall of solid bodies on the earth is a phænomenon, so far as we can perceive, as antient as the world.—2. That it has been observed from the remotest antiquity, and that its extreme rarity was then of itself a sufficient reason for having it classed among supernatural events.—3. That in less distant periods, the state of human knowlege would induce those, whose business it was to explain the appearances of nature, to believe that such an event was impossible.—4. That nothing less than such a combination of circumstances, as has lately occurred, could give such weight to the evidence of the fact as to convince all but determined sceptics.—5. That this evidence results, first, from the perfect conformity of the circumstances which have accompanied the fall of these different masses; secondly, from the not less striking conformity exhibited by the masses themselves, both in their physical characters and chemical results, though collected in countries very remote from one another, and at very different periods; thirdly, from the impossibility of selecting, from the whole known range of solid bodies on the earth, any substances analogous to these masses.—6. That, in short, it is henceforth equally nugatory to attempt to confute or to confirm the fact, and that we must now resolve to apply our minds to explain the principles on which it depends.'

It is not our intention to reject the legitimacy of these deductions; although their latitude be, in some respects, liable to objection, and some of the premises may be challenged by the incredulous. We shall only express our wishes, that the author had given more expansion and interest to this second part

of his work, and that he had sifted the evidence of the various facts with more patience and discernment.

His third section is intitled, ' An essay on the theory of the formation of stoney and metallic bodies in the atmosphere, founded on the most received and *unhypothetical* principles of Natural Philosophy.' We regret that we cannot confirm the import of these magnificent pretensions. Having expended so much of our room on the principal points alleged in support of the general fact, we cannot afford to follow the Doctor through the multiplied windings of his pedantic reasoning. It is, nevertheless, incumbent on us to remark that his arguments, when stript of a mass of scholastic jargon, appear to be plausible and ingenious; and we cordially agree with him when he recommends to his readers to follow him, in this part of his inquiry, step by step, before they anxiously hasten forwards to the results, and view the latter without regard to their due dependencies.

For the present, we must be contented to observe in a few words that, after having laid down some general maxims relative to natural appearances,—illustrated the principle that substances may exist in a solid, liquid, or gaseous modification, without undergoing any change of identity,—and estimated the application of this recognized fact,—the theorist arrives at these four conclusions:

' 1. That there must exist, in the gaseous mass which envelopes our globe, different aeriform substances which are unknown to us, which are mostly *insulated* by one another, and *disposed in spherical masses* (*massées sphériquement*) by the pressure which is exercised on them in all directions.—2. That detonations take place in the atmosphere, which are not the consequence of electrical phænomena; and which, perhaps, have nothing in common with electricity.—3. That we ought not to ascribe every luminous meteor to the combustion of hydrogen, since the phænomena present us only with a disengagement of light, which may be effected by any gaseous substance passing into another state.—4. Lastly, That the disengagement of light does not necessarily imply that of caloric; and that the more vivid it is, the less are we warranted to state it as a cause of fusion, vitrification, &c.'

Again; ' Gaseous substances, arranged in spherical masses, in the upper regions of the air, being admitted, the various agitations of the atmosphere should naturally waft some of these masses from the medium which *insulates them*, into a medium capable of combining with them. If the combination begins, the disengagement of light is explained. In proportion as the combination advances, the specific gravities are changed; and, consequently, a change of place will commence, and that on the quarter which presents least resistance, or where the medium is most rarified,—in course, rather towards the south than the north. Hence most fire-balls are observed to move from

from north to south, or from north-east to south-west. Motion being once impressed, the mass traverses other media, that may furnish new principles, which, still increasing the weight, determine the curve; and when, at length, the principles which are at work, and which issue in all directions, have attained the requisite proportion for extinguishing *the elements* in the birth of *the compound*, the principal operation is announced by the explosion, and the product takes its place among the solids.

'Hence it is obvious that this theory explains the phænomenon in its most minute details, and even when the phænomenon is incomplete. The appearance is, in fact, only a particular case of a general operation, to which my theory is equally applicable.'

By some very dextrous management of his spherical gaseous masses, and with the help of double, treble, and nicely reduced combinations, M. IZARN concocts a subtle explanation of showers of sand, of winds, and of metalliferous vapours;—but let us hear the conclusion of the whole matter:

'Each of these bodies then, strictly speaking, is only a MINERAL ABORTION,—*a premature union of gaseous principles*, combined in trouble and disorder, by perturbing circumstances; while, in the natural course of their destiny, they would proceed separately, and in silence, to their prototypes on the surface or in the bowels of the earth. This fact, therefore, is a mere anomaly in the grand act of mineralization.'

We shall now take leave of this champion of atmospheric lithology, with a bow as *formal* and *profound* as the sapient instruction with which he has favoured us.

Muir.

ART. IX. *Les Amours Épiques*, &c. *i. e.* Love Epics, an Heroic Poem, in six Cantos, containing a Translation of Episodes on Love, composed by the best Epic Poets. By PARSEVAL GRANDMAISON. 12mo. pp. 250. Paris. 1804. London, De Boffe. Price 3s. 6d. sewed.

IN the preface to this small publication, we are informed that the author's avocations were at one period of his life of a nature so totally uncongenial with the muses, as entirely to preclude all intercourse with these celestial personages: but a change of unforeseen circumstances, turning up on the wheel of Fortune, brought him the desired leisure to enter the lists of Apollo, and to dedicate his services to the fascinating family of the Nine. The plan of this work is well conceived, ingenious, and interesting; being designed to form a combination of amatory episodes, with the narrative part of the most celebrated epic poets;—an union kindly intended, as the author tells us, to produce an acceptable variety to the reader, and to enable him, when he is chilled with horror at the ferocity of Achilles, to melt his ice in the parting milder scenes between Hector and Andromache.

With a stroke of his wand, the poet conjures up six of the most celebrated bards, whom he orders to the Elysian grove; and there seated, each with his lyre in his hand, they rehearse, by turns, one of their own favourite songs. This band is composed of Homer, Virgil, Tasso, Ariosto, Milton, and Camoens. Homer takes the precedency; which he justly claims both on account of seniority, as being a great, great, great, grandfather to the rest, and as also being super-excellent in the profession. His song illustrates the truth of the author's remark: for our wounded feelings, on seeing Hector dragged round the walls of Troy, induce us to turn our eyes impatiently to the love episode, which Tasso promises in the next song. It is the natural propensity of the human mind to grasp every idea of pleasure that presents itself; and though conscious of the impracticability of any version doing complete justice to a transcendently beautiful original, we unwarily participate in the enthusiasm of this poet: who, like a true knight-errant in literature, shrinks from no enterprize, though he himself acknowleges its magnitude, and almost insurmountable difficulties. We, therefore, jump with him into the enchanting and enchanted scenery of Armida's bower:—but we confess that we looked as blue as the bill of the Italian warbler, when we hear the pretty song which he sings in Tasso's grove imitated by the pert chirping of a little French cock-sparrow.—Here, however, the critic smooths his angry brow, and excuses the poet; convinced that it is impossible to do more than he has done: which is, to give a faithful translation of this charming morsel ——

"*Deh mira (egli canto) spuntar la rosa*
Dal verde suo modesta e verginella,
Che mezzo aperta encora, e mezzo ascosa
Quanto si mostra men, tanto è più bella
Ecco poi nudo il sen gia baldanzosa
Dispiega: ecco poi langue, e non par quella
Quella non par, che desiata innante
Fu da mille donzelle e mille amante."

Those who have never heard the Italian bard may not be displeased with the French songster:

"*Hélas! voyez, dit il, cette modeste rose,*
Vierge encore, aux regards elle se cache, et n'ose
Dérober son trésor à sa verte prison;
Elle fait poindre à peine un timide bouton;
Bientôt, en soulevant son voile qu'elle entr'ouvre,
A moitié s'enveloppe, à moitié se découvre,
Et moins elle se montre, et plus elle a d'attraits;
Mais déployant enfin tous ses charmes secrets,
Elle s'épanouit, et deja languissante
Cette rose n'est plus la rose éblouissante

Dont

Dont les jeunes beautés, dont les jeunes amants
Respiroient les parfums, goûtoient les agréments.'

The same critical remarks apply equally to Ariosto; namely, that it is impossible to give an adequate idea of the beauty of his episodes by a French translation. Hitherto, we keep our temper, and are rather pleased than angry at the hardihood of our literary knight: but when he sets his foot on the hallowed ground of the most sublime of our English bards, Milton, we *could* be indignant:—still, however, we forbear. M. GRANDMAISON, from not understanding the majestic march of our blank verse, is unable to perceive the ludicrous effect produced by the change into paltry diminutive rhiming couplets: but to us the scene exhibits a dwarf supporting the train of a giant. Under this consideration of the work before us, it may appear invidious to comment on the beautiful passages which are here metamorphosed: but we must perform our task. We do not wish to put fetters on genius, yet we require that judgment should be its vigilant superintendant, and keep it within its prescribed boundary.—Let us now attend to Milton; who, we are told, has taken his lyre in his hand:

'*Alors Milton, prenant sa lyre entre ses mains,*
Se prépare à chanter le premier des humains:
La foule avidement et l'entoure et le presse:
Il exhale en ces mots sa POETIQUE IVRESSE.'

We must first listen to Milton's song, in his own language, and afterward ask ourselves whether it be possible for us to recollect it in its masquerade dress.—We give the description of the garden of Eden, and the discovery of the happy pair by Satan: Paradise Lost, vol. i. book iv. page 262.

"So on he fares, and to the border comes
Of Eden, where delicious Paradise,
Now nearer, crowns with her inclosure green,
As with a rural mound, the champain head
Of a steep wilderness, whose hairy sides
With thicket overgrown, grotesque and wild,
Access deny'd, and over head up grew
Insuperable height of loftiest shade,
Cedar, and pine, and fir, and branching palm,
A sylvan scene; and as the ranks ascend
Shade above shade, a woody theatre
Of stateliest view. Yet higher than their tops,
The verd'rous wall of Paradise up sprung:"—

Thus sang the English Poet, and *thus sings* the French:—

'*Le mont d'Eden s'éleve en des* champs *fortunés,*
Ses pieds sont de buissons par tout environnés

Et, par tout l'entourant, d'inaccessibles roches
De ces flancs escarpés défendent les approches;
Sur ces flancs s'élevoient de longs et * noirs *sapins,*
Des cedres, des palmiers, de vénérables pins,
Qui montant par degrés formoient de verds étages,
Levoient pompeusement ombrages sur ombrages,
Superbe amphithéâtre, et champêtres atours,
Qui paroient de ce mont les immenses contours.
' Plus haut sur les sommets de ces arbres augustes,
*S'arrondissoit en circle une chaîne d'*arbustes,
Formant du paradis les agrestes remparts,
D'où l'œil dans les vallons plongeoit de toutes parts.'

" ——— Now gentle gales,
Fanning their odoriferous wings, dispense
Native perfumes, and whisper whence they stole
Those balmy spoils."

' Là, mille frais zéphyrs sur leur aile embaumée,
Faisoient voler des fleurs l'essence parfumée.'

These are harmless platitudes, when compared with the daring attempt to translate poetically (as the author pretends) the description given by the English poet of our first parents in their celestial grove:—Milton, vol. i. book iv. page 279.

" Two, of far nobler shape, erect and tall,
God-like erect, with native honor clad,
In naked majesty seem'd lords of all,
And worthy seem'd; for in their looks divine,
The image of their glorious maker shone,
Truth, wisdom, sanctitude, severe and pure,
(Severe, but in true filial freedom plac'd,)
Whence true authority in men; though both
Not equal, as their sex not equal seem'd;
For contemplation he and valour form'd,
For softeness she and sweet attractive grace,
He for God only, she for God in him:"

' Au milieu des beautés qu'offroient ces lieux champêtres,
Parmi ses habitants *se promenoient* deux êtres,
Debout, levant au ciel leurs fronts nobles, *sereins,*
Et de ce lieu superbe augustes souverains;
Nus, ils etoient couverts d'un voile de decence;
Ils brilloient de fierté, d'honneur, et d'innocence;
Rois paisibles du monde, en leur regard altier,
En leurs sublimes traits, Dieu s'est peint tout entier;
Tout ce qu'on doit aimer, et tout ce qu'on revere,
Raison, vertu, sagesse, et piété severe,——
—— Dans leurs formes pourtant quelque inégalité
De leurs sexes divers distinguoit la beauté:

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* Milton does not give the epithet of *black* to the *fir.*

L'un

L'un superbe *annoncoit, et la force et l'audace;*
L'autre *d'attraits plus doux développoit la grace;*
Le premier pour Dieu seul vivoit en ce beau lieu
Le second y vivoit, et pour l'homme et pour Dieu.'

Here we finish our extracts;—and having endeavoured, with becoming temperance, to sprinkle cool patience over the heat and rage of our critical anger, we take our leave of Mons. GRANDMAISON:—but not without admonishing him, and most of the Gallic sons of Apollo, to respect and venerate the immortal shades of our English poets. Let them be considered as reposing under the sanction of consecrated laurels; one branch of which, it is even something like sacrilege to endeavour to appropriate by any but kindred hands.

Mrs. Mo-y.

ART. XII. *Lycée*, &c. *i. e.* The Lyceum, or a Course of Literature antient and modern; by J. F. LA HARPE. Vols. XIII. and XIV. 8vo. Paris. 1804. Imported by De Boffe. Price 14s. sewed.

IN analyzing the XIth and XIIth volumes of this interesting publication, we intimated our doubts of receiving any additions to it from the hand of its veteran author *. Since that period, we have learnt that M. LA HARPE is no longer an inhabitant of this busy trifling world: yet, contrary to our expectations, we are furnished with the volumes now before us; and an anonymous prefixed advertisement informs us that a XVth volume will appear, treating on *the Philosophy of the 18th century*, and prefaced by an historical account of the life and labours of the deceased Professor.

Vol. XIII. Chap. VIII. Sect. 1. *The Paradoxes of Fontenelle, Lamotte, and Trublet*, &c. *in Literature and Poetry, considered as the first Errors of the philosophical Spirit of the 18th Century.*—The lecturer here furnishes an ingenious refutation of a miserable paradox first broached under the regency, which survived that epoch; and which, incredible as it may appear, received the support of intellects of the first order. It was contended that prose was capable of expressing all that poetry could convey; that the latter was a frivolous art, and that versification was ingenious folly. A disciple of this school observed, that the greatest praise which could be given to verse was to say that it was as good as prose: but, continued he, "I have never known any that could claim this commendation." Will it be believed that names so illustrious as those of *Fontenelle, Montesquieu*, and *Buffon*, assisted to give vogue to this conceit? The sophisms of *Fontenelle*, which display much art and ingenuity,

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* See M. R. N. S. Vol. xxxvii. p. 483.

are very successfully and ably exposed by the present author: who, with great probability, traces the origin of this tenet to envy; and who supposes that its abettors, finding themselves unable to approach the eminence of the great masters of the preceding reign, laboured to depreciate the excellence which they were incapable of imitating. That men of talents and of taste should ever have advanced such a proposition, is truly astonishing: though from persons solely addicted to the abstract sciences we might have listened to it without suprize. Our great Newton, who was an admirer of Blackmore's poetry, referring to the attention which Pope's translation of Homer had excited, is said to have expressed his amazement that the world should interest itself so much about a ballad.

M. LaHarpe justly observes that poetry neither owes its origin, nor its subsequent advances towards perfection, to philosophy, because the best models existed before any didactic treatise on the subject had appeared. Genius had produced, long before philosophy speculated. Doubtless we admire its speculations as they proceed from Aristotle, but these have had only the effect of generalizing the theory of the art, without calling forth the talent of the artist; they have merely added the authority of reason to that of examples. This is no mean service: but only genius and taste united can, in matters of this sort, enlighten the understanding, and warm the imagination. Homer and Sophocles might thus have addressed Aristotle himself;—"You have reasoned well, because we have invented well;—you have given a very good account of what you learned from us. We composed our epic and our tragedy, without your Art of Poetry: but without our epic and tragedy, you would never have been able to pen your didactic treatise; and men of talents, who shall succeed us, will learn a hundred times more in our works than in yours."

The author contends that what is called an universal genius has existed only in the sciences, and never in the arts, which depend on the imagination. Aristotle and Pliny, he admits, directed their studies to every science which, in their time, engaged the attention of well-informed men: but he remarks that the one disseminated as much error as truth; while the other, embracing the wider range, was more shining than solid, and did little more than furnish a rhetorical nomenclature for things, which it has since been found necessary to examine in a way far different from that which he had adopted. Besides, great orators have been only orators, and great poets have been only poets.

M. La Harpe makes a criticism on a very celebrated person, which we regard as extremely just:

'*Voltaire,*'

'*Voltaire*,' he says, 'who has more than any one aimed at universality, and who certainly was endowed with singular versatility of mind, was far from being an universal genius, since he fell very short of being an universal poet. He took the lead, it is true, in two very opposite kinds of poetry, the tragic and the lighter poetry; and this rare union is the more glorious as it remains to this day unique. In the lyric and the comic, he absolutely failed; and in the epic, the philosophic, and heroi-comic, he can scarcely be placed in the second class: he cannot stand the comparison with Tasso, nor with Pope; nor with Ariosto, nor with the author of the *Lutrin*. What would be his situation if placed by the side of Homer or Virgil?—In prose he stands much lower than he does in poetry.'

It is observed of Horace that he united a Pindar and an Anacreon, each more perfect than the original, in his own person. He had the sublimity of the former, with more of variety, and with a more steady course; he had all the grace of Anacreon, with more of sensibility and talent.

Towards the close of this section, and in Sect. II. which specifically treats of the *Odes of Lamotte*, the lecturer enters into a detailed discussion of the merits of this writer, who was slightly noticed in the preceding volume. In this examination, *Lamotte*, a poet of some merit, and a leader of the anti-poetic sect, is somewhat severely treated. If the sketch here drawn does not exactly describe him, it unquestionably applies to numerous writers in every country:

'When I first entered life, (says M. La Harpe) about forty years ago, *Lamotte* had already descended into the class of authors who are never read but by men of letters, who must read every thing. Some passages in his operas, a few strophes of his odes, and occasionally one of his fables, were quoted; and his tragedy of *Inès*, though held in no great value, retained its place on the stage. The harshness of his versification was admitted on all hands, and his paradoxes were never mentioned but in order to be ridiculed. He doubtless possessed talents, but they did not exceed mediocrity; he ranks with the multitude of authors of the second order.'

Poor *Lamotte* is not yet to be released; for his *prose* is to be submitted to the ordeal. It is conceded that his style was pleasing, refined, and adapted to discussion; in which, however, it was rarely employed: but can agreeable diction, it is asked, make amends for the absence of truth and good sense?

'His language is every where deficient in warmth and colouring; always agreeable, it is never eloquent, though it admitted of and required eloquence, for he treats only of the arts which regard the imagination; and that is precisely the case in which a man who was sensible of their influence would be eloquent. But *Lamotte* discusses them as a sophist, and never feels them as an artist; he displays solely the faculty of drawing just conclusions in order to misapply them, and of establishing, with admirable

mirable facility, matters that were not in dispute. With a politeness under which the most delicate irony was couched, and with all the coolness imaginable, he knew how to turn to his account the advantages which were given him by an adversary so little skilful as poor Madame *Dacier*, God rest her soul; but to whom the lovers of antiquity and of Homer will never pardon her unfortunate erudition. Alas! why did this gorged pedantic female meddle with the subject; she who was wholly destitute of talents and taste, and as much a stranger to the charms of poetry as to those of her sex; who unfortunately for herself, for Homer, and for the literary world, was mistress of Greek; and who did the revered antient a hundred times more injury by defending him, than the *Perraults* and *Lamottes* did by attacking him.

'*Lamotte* was in his life-time a successful and esteemed author. Almost all his pieces obtained a degree of credit which far exceeded their value; and which they owed chiefly to the happy temperament and agreeable qualities of their author. He was generally beloved, and deservedly: but personal qualities, though more estimable than talents and reputation, cannot affect a man's works, which are the sole object to which posterity directs its attention. His character procured him many friends, and the charms of his conversation made his society be courted. His principles of conduct and his morals were excellent, for they were derived from religion. Though blind during the last twenty years of his life, his temper was ever cheerful and equal; and the satires, good and bad, which were pointed at him, were never able to ruffle it. He never retaliated. He was excessive in his complaisance towards cotemporary authors; in whom he always found something to praise, but rarely any thing to blame.'

It is the picture, and not the original, which has induced us to dwell so long on this subject; for there are in every country many originals whom it would not unfaithfully pourtray. The lecturer adds some remarks on the conduct of his hero, which we deem to be equally spirited and just.—Speaking of *Lamotte*'s courteous behaviour towards his literary fellow-labourers, he says:

'Let it not be supposed that they set little value on the praises which he bestowed. It was not so; and if they placed no great confidence in him, they were constantly pleased with him. We always deem those to be good judges who are able to discover our merit; and we are generally satisfied with those who make us pleased with ourselves. Praise among authors is an article of commerce; it is dealt-in at much risk, and principally on credit: we have seen great speculators, after large advances, ruined even in their life-time; and the most successful never leave any inheritance.'

The effects of policy, address, and management in literature would furnish a good subject for an essay; which would be most complete, and have most interest, if the scene were laid in France; we mean the former France: for there literature was in every respect more a profession, and the spirit of intrigue

trigue was more active and adroit. Very fair materials, however, may be collected in our own country. We are not without instances among us of authors enjoying much consideration while living, who, as soon as they quitted the stage of life, were never more mentioned. These ephemeral literati made up in art what they wanted in talents; if indifferent artists, they were shrewd men of the world; if they had not stores of genius from which they could draw, they knew how to recommend their commodity; they seized the right moment for taking it to market; and they had respect to the bias and consulted the prejudices of the public. How often have these insects of the day basked in the sunshine of prosperity, admired and courted, while sons of immortality have lain concealed in obscure corners, chilled and starved?

Sec. III. *Of the Odes and sacred Poems of Lefranc de Pompignan.* This writer was also slightly mentioned in the preceding volume, and is now introduced with much more *éclat.* The lecturer has discovered three little poems, in turning over works which their general mediocrity had withdrawn from the course of reading; the one by *Lefranc*, the other by the younger *Racine*, and the third by the amiable and respectable *Thomas.* They strongly illustrate the happy observation before quoted, that the great poets abound far more in instruction than the most masterly critics. We shall give a few specimens for the gratification of those of our readers who are acquainted with French literature.

The subject of *Lefranc*'s poem is the death of the elder *Rousseau*, (not *Jean Jaques*) one of the first lyric poets of France.—Alluding to the death of Orpheus, the poem thus opens:

« *Quand le premier chantre du monde*
Expira sur les bords glacés
Ou l'Hèbre effrayé, dans son onde
Reçut ses membres dispersés:
Le Thrace, errant sur les montagnes,
Remplit les bois et les campagnes
Du cri perçant de ses douleurs;
Les champs de l'air en retentirent,
Et dans les antres qui gémirent
Le lion répandit des pleurs.

« *Le Nil a vu sur ses rivages*
Les noirs habitans des déserts
Insulter par leurs cris sauvages,
L'astre éclatant de l'Univers.
Cris impuissans! Fureurs bizarres!
Tandis que ces monstres barbares

Poussaient d'insolentes clameurs,
Le Dieu, poursuivant sa carrière,
Versait des torrens de lumière
Sur ses obscurs blasphémateurs.

La France a perdu son Orphée.
Muses, dans ces momens de deuil,
Elevez le pompeux trophée
Que vous demande son cercueil.
Laissez par de nouveaux prodiges,
D'éclatans et dignes vestiges
D'un jour marqué par vos regrets :
Ainsi le tombeau de Virgile
Est couvert du laurier fertile
Qui par vos soins ne meurt jamais.

Du sein des ombres eternelles,
S'elevant aux trônes des dieux,
L'Envie offusque de ses ailes
Tout éclat qui blesse ses yeux.
Quel ministre, quel capitaine,
Quel monarque vaincra sa haine
Et les injustices du sort ?
Le tems à peine les consomme,
Et quoi que fasse le grand-homme,
Il n'est grand-homme qu'a sa mort.

Favoris, élèves dociles
De ce ministre d'Apollon,
Vous à qui ses conseils utiles
Ont ouvert le sacré vallon,
Accourez, troupe désolée ;
Déposez sur son mausolée
Votre Muse qu'il inspirait :
La mort a frappé votre maître
Et d'un souffle a fait disparaître
Le flambeau qui vous éclairait.

Et vous, dont sa fière harmonie
Egala les superbes sons,
Qui reviviez dans ce génie
Formé par vos seules leçons ;
Mânes d'Alcée et de Pindare,
Que votre suffrage répare
La rigueur de son sort fatal ;
Dans la nuit du séjour funèbre,
Consolez son ombre célèbre
Et couronnez votre rival.'

The lecturer says that he lived in literary society without having heard of this poem, till he accidentally met with it, as he was perusing the works of *Lefranc*. With respect to the second

second stanza, which is 'so elevated and harmonious,' he relates the following anecdote:

'During my first visit to *Ferney*, I took an opportunity one day at dinner, as if by accident, to recite this stanza to *Voltaire*, in the presence of about twenty persons. I distrusted the man, but I wished to have the opinion of the poet. He burst into cries of admiration, which was always his mode; he never could listen to beautiful verses with calmness. "*Ah mon Dieu! que cela est beau! et qu' est-ci qui a fait cela?*" I made him guess for some time; and at length I named *Lefranc*. It was a thunder-clap; his arms dropped down: all were silent, and had their eyes fixed on him: At last, "*Réditesmoi la strophe.*" I repeated it; and one may easily guess with what severe attention it was heard. He then rejoined—"*Il n'y a rien à dire. La strophe est belle.*"

Sect. IV. *Of some other odes, by different authors, the younger Racine, Malfilaire, Thomas, &c.*—The subject of the ode of the younger *Racine* is Harmony. Ascribing to the influence of Harmony the first formation of society, and the miracles of Orpheus, the poet thus proceeds:

'*Mais qui peut compter tes merveilles,*
Enchanteresse de nos sens?
Si je languis, tu me réveilles;
Je vis au gré de tes accens.
Tyrtée enflamme mon courage;
Il chante, je vole au carnage,
Bellone règne dans mon cœur.
Anacréon monte sa lyre;
Mes armes tombent, je soupire,
Et le Plaisir est mon vainqueur.

'*Par quel art le chantre d' Achille*
Me rend il tant de bruits divers?
Il fait partir la flèche agile,
Et par ses sons sifflent les airs.
Des vents me peint-il le rivage?
Du vaisseau que brise leur rage
Eclate le gémissement;
Et de l'onde qui se courrouce
Contre un rocher qui la repousse
Retentit le mugissement.

'*S'il me presente ce coupable*
Qui, dans l'empire ténébreux,
Roule une pierre épouvantable
Jusqu'au sommet d'un mont affreux;
Ses genoux tremblans qui flechissent,
Des bras nerveux qui se roidissent,
Me font pour lui pâlir d'affroi;
Le malheureux enfin succombe,
Et de la roche qui retombe,
Le bruit résonne jusqu'a moi.

'*Par*

' Par la cadence de Virgile
Un coursier devance l'éclair.
Souvent prêt à suivre Camille,
Comme elle je me crois en l'air.
Du bœuf tardif que rien n'étonne,
Et qu'en vain son maître aiguillonne,
Tantôt je presse la lenteur ;
Et tantôt d'un géant énorme,
La masse lourde, horrible, informe,
M'accable sous sa pesanteur.

' Qu' avec plaisir je me délasse
Sous ces arbres délicieux
Que la main d'Horace entrelasse
Par des nœuds qui charment mes yeux !
Leurs branches se cherchent, s'unissent,
S'embrassent et m'ensevelissent
Dans l'ombre que font leurs amours ;
Tandis que l'onde fugitive
D'un ruisseau que son lit captive,
Murmure de ses longs détours.'

He then sketches, with equal felicity, but in a lower tone, the excellencies of the moderns.—The remarks of M. La Harpe on this pleasing little piece are in his best manner.

The following stanzas, so finely sentimental, conclude an unequal ode by *Thomas*, on *Time :*

' Si je devais un jour pour de viles richesses,
Vendre ma liberté, descendre à des bassesses ;
Si mon cœur par mes sens devait être amolli,
O Tems ! je le dirais : Préviens *ma dernière heure ;*
Hâte-toi, que je meure ;
J'aime mieux n'être plus que de vivre avili.

' Mais si de la vertu les généreuses flammes
Peuvent de mes écrits passer dans quelques ames,
Si je puis d'un ami soulager les douleurs ;
S'il est des malheureux dont l'obscure innocence
Languisse sans defense,
Et dont ma foible main puisse essuyer les pleurs :

' O Tems ! suspends ton vol, respecte ma jeunesse ;
Que ma mère, long tems témoin de ma tendresse,
Reçoive mes tributs de respect & d'amour ;
Et vous, Gloire, Vertu, dèesses immortelles,
Que vos brillantes ailes
Sur mes cheveux blanchis se reposent un jour.'

These ideas, so true and so natural, says M. La Harpe, came from the heart of the author. What he only once wrote, he practised all his life ; for all his life he was the benefactor of his connections; and more than once he gave proofs

proofs of a firm and independent mind, which was above regarding fortune and dreading power.

Sect. V. *Of Poetic Dissertations and Letters, and of their different species.*—In the lecturer's criticism on *Voltaire*'s poetic epistles, though he makes somewhat free with the object of the idolatry of his younger days, he manifests nice discrimination, and a fairness which is very unusual in the late publications of his countrymen. Alluding to *Voltaire*'s poem on natural law, he says:

'It has not the tone of Pope, though he evidently attempts to rival that writer, and has borrowed many passages from him. Their manner is very different; that of Pope is more elevated, chaste, and rapid; there is scarcely a verse which does not include two thoughts: thanks to the more free structure of English poetry. *Voltaire* moves by far less swiftly: but, in his unshackled and easy march, he scatters on all sides the flowers of fancy, and it is thus that he makes amends for his deficiency in just and forcible reasoning. The form of his style is ever varying; he joins the familiar and the serious with the utmost facility, but not always by means of shades sufficiently marked, nor with due regard to decency. His transitions are at times too abrupt, and his versification is more negligent than is allowable in this species of style.'

M. La Harpe strictly reproves his old master for his impieties: but he unluckily betrays, in some of his animadversions, a degree of ignorance which his church might well declare to be pious. There are not wanting errors in abundance in the pages of that most celebrated writer: but his reclaimed pupil labours under the misfortune of imputing to him, as mistakes, positions in which he is well founded. He quotes the following passage:

'*Pour lui tout est scandale, & tout impiété.*
Assurer que ce globe en sa course emporté,
S' élève a l'équateur en tournant sur lui-même,
C'est un raffinement d'erreur & de blasphême.
Malbranche est Spinosiste, & Locke en ses écrits,
Du poison d'Epicure infecte les esprits.
Pope est un scélérat, de qui la plume impie
Ose vanter de Dieu la clémence infinié,
Qui prétend follement, ô le mauvais chrétien!
Que Dieu nous aime tous, & qu' ici tout est bien.'

He then observes:

'So many words, so many falsehoods: it is a gross artifice, though a common one, to suppose absurd accusations, which were never preferred, in order to induce a belief that there never were any which truth warranted.'

With

With respect to the artifice, we have nothing to say: but we cannot help admiring the ignorance which is equal to the assurance betrayed in this passage. Whether the system of *Malbranche* was charged with Spinosism, we cannot assert: but this we know, that charges of a similar nature were urged here against the kindred theory of our most ingenious and subtle Berkley.—Many of the confident dicta of the literary veteran, however, are here pointedly refuted, and many of his inconsistencies ably exposed.

Though the reader will complain that this author is desultory, and by much too minute, still he will find that his criticisms are in general well considered, frequently convincing and satisfactory, and the dictates of a mind distinguished by culture, taste, and judgment. In the midst, however, of decrees to which not much can be objected, there occurs one instance of flagrant injustice, sufficient almost of itself to condemn the whole; we refer to the sentence which the author passes on *Paradise Lost*, and which runs thus: 'No man of taste, notwithstanding some sublime passages, and some beautiful conceptions, will ever compare a shapeless production, which swarms with faults the most offensive, to Virgil and Tasso; a poem which has neither course nor plan, and which joins to so many other faults, that of terminating at the end of the fifth canto; so that it is impossible to wade through what follows without languor.' (Vol. xiv. p. 358.)—A person who opened the voluminous *Cours de Litterature*, and first stopped at this passage, could not be very severely condemned if he never opened it again. In charity to the writer, indeed, we may suppose the former French versions of our divine bard to have been most grossly defective; and perhaps he would have recalled his anathema, had he lived to see the translation of the Abbé *Delille*, which we hear has recently made its appearance.—It does not fall within our province to treat as it deserves so gross an insult on our literature. In another part of his work, the author deliberately renews his outrages: but it would be an ill use of our limited space, to occupy any of it with a vindication of our immortal poet against censures so extravagant.

In his observations on the fables of *Florian*, the lecturer renders due justice to that admirable author; and a fine vein of criticism runs through his pages. Of these fables he says that, out of a hundred of which they consist, 'three-fourths are very beautiful, and some of them are, in my judgment, little *chefs d'œuvre*.' We feel happy in an opportunity of recommending to the notice of our youthful readers a work so deserving of their attention.

Vol.

Vol. XIV. opens with a chapter on *Eloquence*, divided into sections, 1. *On the Eloquence of the Bar;* 2. *On that of the Pulpit;* 3. *On that of Panegyrics or Eulogies.*—On the first head, M. LA HARPE reasons in favour of a doctrine which has lately been very current, and which represents eloquent speaking and eloquent writing as faculties completely distinct, if not opposite. He illustrates (as he thinks) this notion by a striking modern example. We do not dispute the fact, but we hold the inference to be fallacious.

'The faculty of speaking, as distinct from that of writing, has uniformly distinguished the luminaries of the bar. We ever find their writings inferior to their professional reputation. The habit of availing themselves in their arguments, which they never write, of external means,—the effects of voice, the vehemence and nobleness of action, readiness in reply, looks, gestures,—all these things are nothing on paper, but they powerfully operate on an audience. Besides, there are men who are all animation before a listening crowd, but are wholly lethargic when they take up the pen. Had we not an instance of this in the most celebrated advocate of our days? Who is there that has not witnessed the powers of *Gerbier* in the Hall of Justice, so often the theatre of his triumph? But his genius could only be called forth in the forensic combat. His senses required to be roused before he could put in motion those of others. Action and shew, the apparatus of tribunals, the presence of his adversaries and of his clients, and the agitation of a large assembly, were necessary in order to awaken his powers. It was in this arena that he astonished us with his stores, that he displayed by turns animation and dignity, fancy and pathos, reasoning and eloquence. He trusted to the moment, and was never deceived; and for whole hours he rivetted attention, and carried along with him the judges and the assembly. Nature had made him an orator: his organs, his physiognomy, and his sensibility fitted him to support that character: but when alone, sitting down to composition, all his powers abandoned him, and he became an ordinary man. He wrote little, and though what he produced was in good taste, it was destitute of force: but he was more happy, perhaps, in the numerous and brilliant successes of which he had the enjoyment, than if, instead of those oratorical powers which died with him, he had possessed that grand talent of writing which dies not, indeed, but which is rarely estimated according to its value, till it can no longer be enjoyed.'

Many of our readers will probably think that this picture would have been but little different, had it been the delineation of a well-known personage on our side of the water.

We admit, as it is here intimated, and as it has often been contended, that the faculties of writing and speaking eloquently are distinct: but we deny, on the authority of antiquity, that they are so distinct as it has recently been the fashion to maintain. We are aware that the transcendent orators of our own

country, with the exception of one only, are so many instances adapted to corroborate the notion which we combat: but we cannot grant that this difference has any foundation in nature; since the harangues of antient speakers, who threw the assemblies of the people into raptures, still affect us in a similar way, and are the models on which we form ourselves. The two sorts of eloquence are kindred attainments, and mutually aid each other. If eloquent speakers are not eminent in composition, they may thank their own remissness for it; we are to ascribe it to idleness and to an indifference to posthumous fame; and we may be sure that, for this very reason, they are the less accomplished and less finished speakers.

We cannot resist the temptation of inserting the author's eulogium on a character which has always attracted high and general esteem:

'Posterity will ever honor, in the Chancellor D'*Aguesseau*, a man who himself did honor to France, to the magistracy, and to letters, by his virtues, by his talents, by his knowlege, by the services which he rendered to the state, and by the light which he introduced into jurisprudence. His youth under Louis XIV. was illustrious; his disgrace under the regency was not less honorable to him; and his old age was held in just veneration. His writings will ever prove a rich source of instruction to those who study our laws. His eloquence was that of a magistrate who was the minister of justice, who recommended good principles, who pointed out abuses, who prescribed and set an example of moderation. His diction was pure, and his taste was not less sound than his judgment: he was a writer who had imbibed the excellencies of both the antient and the modern classics.'

In the midst of the illumination and polish which have rendered so imposing the reign of Louis XIV., the courts of law still retained their former barbarism. About the time of Louis XV.'s accession, a race of superior advocates commenced; who, quitting the antient track, sought a new course, and disengaged the language of the courts from the pedantry which had before distinguished it. It is this title to fame which has handed down to us the names of the *Reverseaux*, the *Degennes*, and above all, those of a *Lenormand* and a *Cochin*. In their time, they were the luminaries and ornaments of the French bar; and the reading of their memorials forms at this day the study of their successors. The diction is pure, and they are admirable specimens of discussion. *Cochin* has the merit of going directly to the point, and of exhibiting his proofs with eminent conciseness; he manages them admirably; and most forcible is the conviction which he makes them produce. Grant to him and to *Lenormand* moving pictures, and a glow of style, and they would have been orators: but now they are only able advocates.

We

We must, however, hasten our steps; and we can only farther notice some detached passages of the *Fragments* which occupy the greater part of this volume, and which treat of various works in the classes of history, novels, miscellaneous and foreign literature, &c.

It has been unpropitious to the fame of *Lesage*, and to the better information of our youth, that his celebrated work has been a school-book in this country; since its merit has on that account been far less estimated, and the profit derived from it incomparably diminished. Few productions so well deserve to be carefully studied by young persons at the period of entering on the great theatre of the world. Impressed with this opinion, we lay before our readers the admirable account of that work which is given by M. LA HARPE:

'*Gil Blas* is a *chef-d'œuvre*; it is one of the small number of novels which is ever re-perused with pleasure; it is a moral picture, exhibiting real human life; and all orders of persons appear there, either to receive or to furnish lessons. Instruction is never conveyed without charms; and *utile dulci* ought to be the motto of this excellent book, which agreeable pleasantry every where pervades. Many of its traits have passed into proverbs; as for example the homilies of the archbishop of Grenada. The interrogation of the servants of Samuel Simon are worthy of *Moliere*; what a bitter satire on the inquisition! And what pictures of the audience of a first secretary, of the impertinence of comedians, of the vanity of an upstart, of the folly of a poet, of the effeminacy of a rich ecclesiastic, of the interior of a great house, of the character of the nobles, and of the manners of their domestics! *Gil Blas* is the school of the world. It has been objected to the author, that he sketches none but cheats: but why should this be an objection, if they exist in nature? It has also been urged against him, that he enters too much into detail: but is he not ever correct and instructive? The characters of *Gil Blas* are recognized; we have lived with them, we meet with them every moment. In the painting which he has drawn, not a trait is without design, or without an object.'

With regard to Telemachus, the lecturer observes that *Fenelon* has blended in that work all that is most beautiful in Homer, Virgil, and Sophocles; and he has made it level with the capacity of all his readers, by charms of style peculiar to him, and by the magic of the antique,—to call up which his powers alone were equal. In reading him, we fancy that we are reading an antient.

We shall conclude this article with two anecdotes; which, if not very pertinent to the subject of these lectures, are intitled to insertion as respecting a fine genius, and one of the best-hearted among men,—the very amiable prelate of whom we have just been speaking:

'The worthy archbishop did not deem it beneath him assiduously to confess his flock, and he admitted all without distinction. He celebrated mass every Saturday. One day, as he was going to ascend the altar, he perceived an old woman who seemed desirous of speaking to him: he approached her in a most gracious manner, and encouraged her to open her mind to him. *My lord,* said she, weeping, and presenting him with a piece of twelve sous, *I dare not; but I have great confidence in your prayers. I feel a desire to intreat you to say mass for me.* "*Give it,*" replied *Fenelon*, receiving her offering, "*your alms will be acceptable to God.*"—"*Gentlemen,*" said he to the priests who accompanied him to serve at the altar, "*learn to honour your ministry.*" After mass, he ordered a large sum to be given to the poor woman, and promised to say mass for her again the next day.'—

'While the army of the allies was in possession of a part of Flanders, and whole villages sought safety within the walls of Cambray, the good archbishop himself threw open the doors of his palace, to receive those unfortunate persons who were driven from their possessions. A young peasant, who seemed to be profoundly afflicted, and who ate nothing, engaged his notice. In order to make him forget his misfortunes, *Fenelon* sat by him, and told him that troops were expected the next day, who would drive away the enemy, and that he would be enabled to return to his village. "*I shall not find my cow there,*" said the peasant: "*The poor animal gave milk enough to nourish my father, my wife, and my children.*" *Fenelon* promised to give him another cow, if the soldiers had taken his own away: but all his attempts to console his humble guest were fruitless. He then made him accurately describe the situation of his cottage, which was at the distance of a league from the city; and this benevolent prelate, attended only by one servant, taking his pass with him, set out at ten o'clock at night on foot, went straight to the village, brought the cow to Cambray at midnight, and went himself to inform the poor labourer of what had been done. When was the direction of our Saviour,—"He that would be greatest among you, let him be the servant of all,"—so finely exemplified? Ye high-crested priests, if ye would be really great, imitate the primitive pastor of Cambray.'

A careful perusal of the *Cours de Littérature* will enable a person to bear a part in conversations on topics of French literature; and the diligent student, who will moreover attentively read the principal works discussed in its pages, will attain as intimate an acquaintance with this subject as is compatible with the other necessary pursuits of an English scholar;—an acquaintance which cannot fail to have a favourable effect on his taste and his turn of mind.

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ART. XI. M. MEUSEL's *Guide to the History of Literature.*

[*Article continued from Appendix to M. R. Vol.* xxxvi. p. 536.]

CIRCUMSTANCES have concurred to delay the conclusion of our report of this useful performance, much longer than we could have wished: but we prefer the resumption of it, after this long interval, to the *hiatus* which would be occasioned by our suffering it to remain for ever incomplete. We shall proceed, therefore, in the same mode of analysis: but we perceive that we shall not be able, as we formerly hoped, to terminate our abstract in one article, without intrenching too far on the remaining pages of this Appendix. For a future supplement, therefore, or perhaps for one of our ensuing current numbers, the final division must be reserved.

The SIXTH SECTION, or PERIOD. *From the Restoration of the Sciences to the present Time;* i. e. *from* 1500 *to* 1800.

General State of Letters.—We are now to consider a portion of history the most interesting in the annals of mankind. The accounts of the former ages seem to regard a totally different class of Beings: but the events which we are at present to contemplate refer immediately to ourselves, and to our actual state of knowlege.—The vast strides which science made in this period had been already prepared, so far as regarded their external causes, chiefly towards the end of the period preceding; and the conquest of Constantinople, the discovery of America, that of a passage by the Cape of Good Hope, and, more than all, the invention of the art of printing, had largely contributed to the diffusion of learning and philosophy. The increased importance of the middle class of mankind excited a spirit of inquiry, which tended to secure their freedom. Luther, Melanchthon, Calvin, were zealous in the liberation of mankind from the chains of spiritual bondage; and the keen satire of Erasmus, Hutten, and Nizolius, brought into deserved ridicule the false learning of the age.

During the confusion of foreign warfare and internal tumult, a plan for the extension of science was laid in England by Bacon, and the principal laws of nature were disclosed in Italy by Galileo. Newton, Bayle, Leibnitz, &c. united in establishing philosophy on the sure basis of experiment; and Frederick II., Buffon, Hutcheson, Helvetius, Rousseau, Voltaire, &c. ever preaching up reason, though even to them its primary principles were not yet clearly evident, were active in dispelling prejudice from the minds of men. The labours of Hume and of *Kant*, according to M. MEUSEL, have been most successful in

tracing the limits of human intellect, and in pointing out the true basis of reasoning.

The principal Promoters of Learning were, in Italy, the Popes Leo X., Gregory XIII., Sextus V., Urban VIII. Benedict XIV., Clement XIV., and Pius VI.:—in Germany, Maximilian I., Ferdinand I., Maximilian II., Rudolphus II., Ferdinand III., Leopold I., Charles VI., Francis I., and Joseph II.:—in Portugal, John V., and Pombal, prime minister under king Joseph Emmanuel:—in Spain, Cardinal Ximenes, Philip V., Ferdinand VI., and Charles III.:—in France, Francis I., Cardinal Richelieu, Louis XIV., XV., and XVI.:—in England, Henry VIII., Elizabeth, James I., Charles II., William III., George II. and III.:—in Denmark, Frederick II., Christian IV., Frederick III., Christian V. and VI., and Frederick V.:—in Sweden, Gustavus I. and II., Christina, Frederick, Adolphus-Frederick, and Gustavus III.:—in Poland, Stephen Batheri, John Casimir, John Sobiesky, Augustus II. and III., and Stanislaus Augustus:—in Russia, Peter I., Elizabeth, and Catherine II.:—in Prussia, Frederick I. and II., Frederick-William III.:—and besides these, several German electors, princes, and others.

The Persons by whose Influence Learning was chiefly benefited were, Erasmus, Luther, Melanchthon, Calvin, Beza, Francis Bacon, Galileo, Grotius, Descartes, Conring, Puffendorf, Boyle, Bayle, Locke, Leibnitz, Newton, Thomasius, Wolf, Mosheim, Voltaire, Rousseau, Lessing, Franklin, and *Kant*.

Schools and Seminaries of Learning.—The progress of the sciences had a favourable influence on schools. Luther and Melanchthon particularly distinguished themselves by their opposition to the systems of education then existing in the German universities; and their example was followed by Joh. Amos Comnenius, Basedow, Rousseau, &c. Academies for the young nobility, the schools of the Jesuits, the electoral schools of Saxony, those of the monasteries at Würtemberg, &c. successively enjoyed great celebrity. We must not omit to mention, towards the close of the eighteenth century, the schools for the deaf and dumb established at Paris, Vienna, &c. nor the schools of industry now so generally prevalent.—During this period, were established the following *Universities*;—in Italy, those of Messina, Milan, Parma, Mantua, Urbino:—in Portugal, Evora:—in Spain, Alcala de Henares (Complutum), Granada, Compostella, Baeza, Ossuna, Osma, Orikuela, Barcelona, Cervera; and in Spanish America, Mexico, Lima, and Caracas:—in France, Rheims, Douay, Besançon, Pont-a-Mousson, Sedan, Molsheim, Strasburg, and Pau:—in Germany, Frankfurt on the Oder, Wittenburg, Marburg, Jena, Dillingen, Altdorf, Helmstädt, Grätz, Gresen, Rintela, Salzburg,

burg, Bamberg, Duisburg, Innsbrück, Halle, Fulda, Göttingen, Erlangen, Bützow, Bonn, and Stuttgard:—in Switzerland, Geneva, and Lausanne, which, though properly speaking they are not universities, were however so called:—in the Netherlands, Leyden, Franeker, Gröningen, Utrecht, and Harderwyk:—in Great Britain and Ireland, Edinburgh, New Aberdeen, and Dublin:—in Hungary, Tyrnau:—in Silesia, Breslau:—in Poland and Lithuania, Wilna, Zamoscia, and Olyka:—in Prussia, Königsberg:—in Sweden, Abo:—in Russia, Dorpat, Kiow, and Moscow.—There were also founded in this period a vast number of academical gymnasia, colleges, &c. too numerous to mention: for these M. MEUSEL refers us to Lawätzen's *Handbuck*, Goetzii *Geographia Academica*, &c. The Jews established schools at Sapheta in Palestine, at Constantinople, and Saloniki; as well as in several parts of Germany, in Poland, in the Netherlands, and in England. The Turks too have instituted eleven academies at Constantinople, each contisting of fewer or more colleges, out of which are supplied the ministers of the church and state; more than 1600 youths are here instructed, at the expence of the grand Signior. The number of colleges, or schools of science, at Constantinople altogether exceeds 518; besides about 1255 inferior seminaries, in which reading, writing, and a sort of catechism, are taught.

The number of *Literary Societies* formed during this interval is astonishing: but the principal of them are so well known that it will not be necessary to particularize.

Libraries.—In proportion as collections of books had been hitherto rare, so much the more interesting is M. MEUSEL's list of public libraries established in this period in almost every part of Europe: suffice it, however, for us to observe, in general, that not only every university is now possessed of one or more of them, but that almost every town of importance seems to partake of this invaluable benefit.

State of Philology.—During the former half of this period, philology constituted the great pursuit of the learned, as well as their principal source of distinction. It engrossed almost all the ability of Europe;—'and yet, (says M. MEUSEL,) the Germans had the reputation of combining with it the most true taste and philosophy.' In the seventeenth and eighteenth centuries, the discovery of an universal philosophical language, with corresponding characters, (pasiphrasia and pasigraphia,) exercised the talents of Wilkins, Leibnitz, Wolf, Solbrig, and others. The Jews in the sixteenth and seventeenth centuries paid much attention to their Hebrew literature,—though chiefly, perhaps, to that which was Rabbinical. The first printed Hebrew Bible was published by Dan. Bomberg of Antwerp, at

Venice, 1518;—and four subsequent editions of the same appeared within the next twenty-four years. Bomberg also, in 1520, printed the Talmud, which called forth the severest censures from the Popes Julius III. and Paul IV. In the two following centuries, many learned Jews commented on their sacred books, and translated them into the pure German; as also into that dialect of it which was usually spoken by Jews. The most celebrated of these commentators were Gozel, Veibsch, (father and son), Mendelssohn, Euchel, Friedländer, and Wolfssohn. The Christians also, particularly the Protestants, have cultivated Hebrew literature, since the sixteenth century, with much greater diligence than formerly. At first, however, they all failed, owing to their copying too servilely the Jewish system of philology;—and it was not till the end of the seventeenth and beginning of the eighteenth century, that they adopted the more rational plan of employing the other oriental languages to illustrate the Hebrew. They did not stop here: so naturally did the study of one tongue seem to lead to that of another, that grammars and lexicons of every dialect, in any way connected with the Scriptures, were soon published. This might indeed be called the age of language-learning; and the author has given us a kind of *Catalogue raisonné*, consisting of sixty pages, and containing the names of learned men of all countries, who have been eminent within the last three centuries for facilitating the acquisition, not only of the classical languages, but of every other language that is known to exist. For information so copious, and so detailed, we must refer to the work itself; since it would be impossible to do justice to it by any abstract.

State of Historical Knowlege.—In this period, the study of history became very general; and history itself has derived great advantages from the increasing culture of classical literature, and from the more enlightened state of general philosophy. One of its chief improvements is due to Reinerus Reineccius, a German, (professor at Helmstädt towards the close of the sixteenth century,) who first introduced the practice of marginally citing his authorities: indeed, to the Germans in general, M. Meusel gives the preference for *industrious compilation*; though the French, he thinks, from the very beginning of this period, bore away the palm *for historical composition*. Various systems and compendia of *Universal History* were published at an early period, particularly by Carion, Melanchthon, Sleidan, Cluverius, Bossuet, and Cellarius; since whom Hübner, Zopf, Gatterer, Schroeckh, Swinton, Sale, Psalmanazar, Campbell, and Bower, together with Rollin and other French writers, have contributed to give to it a more methodical arrangement, as well

as to disseminate a better taste in the study of it. In *Antient History*, properly so called, little more had been done than to collect materials, until nearly the middle of the eighteenth century; since which time the Germans have to boast their Gatterer, Beck, Remer, and Eichhorn: the Grecian history has been written of late years with great ability by Stanyan, Mably, Goldsmith, Denina, Gast, Gillies, and Mitford;—the Roman, by Hooke, Rollin, Crevier, Macquer, Goldsmith, Gibbon, Beaufort, Ferguson, and Stuart.—The *History of the Middle Ages* lay in deep obscurity even till late in the eighteenth century. One of the first and most clear-sighted authors, who undertook to inquire into the general state of the historical world during those ages, and thence to illustrate the events which occurred in them, was Robertson; (professor in the university of Edinburgh, 1793;) who, in the preface to his History of Charles V., has given a sketch of the progress of society in Europe, from the downfall of the Roman empire to the beginning of the sixteenth century. This department of history has thence assumed a very dissimilar form; men have learnt to inquire into the nature, the origin, and the secret causes of events, and to view many of them in a different light:—still, however, much remains to be done. Krause, Koch, and Remer, may on this head be perused with advantage.

The History of the Modern States of Europe has been recorded within the last century under every possible form of publication. Of compendious works, the best, according to M. MEUSEL, have been written by Germans;—though, at the same time, every nation has several of this description, which possess great merit. For particulars, our readers would do well to consult M. MEUSEL's list of authors.

The knowlege of *Ecclesiastical History* became so necessary at the reformation, that the learned of either party began to study it with greatly increased diligence, accuracy, and freedom; yet it must be confessed that, till very lately, since toleration has approximated the different religious parties, ecclesiastical history was seldom more than a furiously abusive enumeration of sects and heresies, stigmatizing as absurd and damnable whatever militated against that set of opinions which happened to be favoured by the writer.

The History of Learning has been much studied in Germany since the sixteenth century; Morkof, towards the end of the seventeenth, pointed out the right path, and has been followed by Conring, Pasch, and others. Gesner, so early as 1545, published a general literary lexicon: among others, Konigmencke, Jöcher, and Adelung, have pursued the same path, and far

surpassed their predecessors:—but still without exhausting the subject.

Biography, which had been so much cultivated by the antients, and which in the middle ages was so sadly neglected, revived with the revival of literature. Among the writers in this line, some of the most prominent have been Camerarius, Gassendi, Le Clerc, Middleton, Mosheim, Gesner, Schroeckh, Fabroni, Schirach, Eberhard, Vogel, Meiners, Eichhorn, and Schlichtegroll. Some, too, have distinguished their names by the memoirs of themselves, as Cardan, Buchanan, de Thou, Huet, Rousseau, Hume, &c.

Chronology in this period derived much light from mathematics and history,—and in return it reflected much light on them. Great labour was employed in collating antient dates, and in reconciling the chronology of the classical writers with that of the Holy Scriptures. By means of compendious treatises and tables, this once obscure and intricate subject is now rendered familiar to every student.

Geography, antient and modern, mathematical and physical, had hitherto been little understood: but the voyages of Magellan, Drake, and Cook, round the world, and the great extension of commerce, have given to it an importance sufficient to interest alike the learned and the adventurous, and to call forth their ablest exertions. The authors most distinguished for their works in antient geography are, Cluverius, Heidmann, Janson, Cellarius, Schwartz, Mannert, Bochart, and Michaëlis. In *Mathematical Geography*, Ptolemæus had been hitherto considered as having reached the *ne plus ultra* of accuracy: but the two Bienewitz, Münster, Gemma, Mercator, and others, of the sixteenth century, have in this respect considerably surpassed him. In the eighteenth century, by the measurement of a degree at the polar circle, and on the equator, the French were enabled to ascertain the real form of the earth; and similar measurements have since been made by the English and Germans. The principal mathematical geographers of this period have been Picard, Sturm, Cassini, Kraft, Maupertuis, Clairaut, Le Monnier, Bouguer, Condamine, Boscowich, Frisi, Mason, De la Lande, De la Place, Klugël, Bode, Klostermann, and Zach.—Mercator's system of projection has been the grand foundation for the improvement of our *modern maps and charts*. He was followed, in the seventeenth century, by Hond, Münster, Sanson, and others. The amplest strides, however, towards perfection in this article, have been made in the eighteenth century by De l'Isle, d'Anville, Gosselin, and others of the French;—by Jefferys, Faden,

and others, of the English; by Schmidt, Güsseman, &c. of the Germans; and by various others. In the department of *Physical Geography*, we are most indebted to the labours of Süssmilch, Lulof, Bergman, Wallerius, Haidinger, Forster, De Luc, Pallas, Dolomieu, Zimmermann, Meierstto, Otto, and other ingenious writers of voyages and travels.

Statistics.—This subject was never scientifically treated before the eighteenth century; for, though the antients have handed down to us some statistical accounts, (as Xenophon, for instance, of Athens and Lacedæmon,) yet these all want that regular and systematic form which is essential to a *science*. During the fifteenth century, when Venice became, as it were, the focus of all European politics, the Venetian government enjoined its ambassadors to draw up accounts of the internal state of those countries and courts to which they were delegated. These, as they came to hand, were carefully deposited in the archives; and, in the sixteenth century, they were partially published. Other powers adopted the practice;—and thus, by degrees, the strength and weakness of states, which till then had been little regarded, or had been cautiously involved in mystery, became topics of general discussion; and this give rise to the works of Sansorino (1567), of Botero (1592), and of others: hence also the Thesaurus Politicus of Gaspar Ens (1609). The Germans very early took the lead in this investigation; Conring, professor at Helmstädt (1660), first rendered it an university study; and he gave lectures on it, treating it as an appendage to political science. His example was followed in the eighteenth century by various universities of Germany. Eberhard Otto (1726), separated the science of statistics altogether from that of politics; he called it *Notitiam præcipuarum Europæ Rerumpublicarum;* and by his lectures on it, he excited a great zeal for the study. M. MEUSEL, however, styles Achenwall of Gottingen (1749), the father of statistics; he was the first, indeed, who called the science by that name; and he exhibited it under a form incomparably more correct, complete, and regular, than any of his predecessors. The Germans, it should seem, assume the honours of this science almost exclusively; and "Salmon's Modern History, or the present State of all Nations" (1724) is, according to M. MEUSEL, the chief work of any consequence that has been published on this subject in England. The recent and elaborate English publications in this class could not, in course, have reached the author's knowlege. He mentions, with respect, Raynal's *Hist. Philos. et Politique des Etablissemens et du Commerce dans les deux Indes,*— but more particularly Büsching's magazine, which he

considers as beginning comparatively a new epoch in statistics.

Much attention was also paid, during the latter part of this period, to the subjects of *Genealogy* and *Heraldry*, *of Medals*, and the *Diplomatic Art*; on the last of which articles, the works of chief importance have been the *Nouveau Traité de Diplomatique*, by Toustain and Tassin (1750), Gatterer's *Elementa Artis Diplom.* (1765), Schwartner's *Introductio*, Baring's *Clavis Diplomatica*, *&c.*

State of Mathematical Science. A more extensive study of antient authors had enabled the learned, about the beginning of the sixteenth century, to publish, with a translation and commentary, some of the best mathematical works of antiquity. Their next step was to venture into the path of original invention. The earliest attempts of this kind were made in Italy, and referred, as might naturally be expected, to the easier parts of pure mathematics. Tartaglia, teacher of mathematics, in Venice (1557), was the first who in any degree distinguished himself. Commandine and Maurolycus followed the same course (1575); and Lucas Valerius of Rome (1618), went beyond the boundaries of antient discovery: he particularly determined, what had been neglected by Archimedes, the centre of gravity in all solid conoïds, sphæroïds, and their segments; and he invented a new quadrature of the parabola. In France, little was done till the seventeenth century. 'No nation,' says M. Meusel, 'could at that time boast of more geometricians than Germany;' he especially mentions Byrge, as having contrived the proportional compass, which others have ascribed to Galileo, and as having paved the way for the subsequent invention of logarithms. This splendid discovery was reserved for Baron Napier (1614); it was at first, indeed, imperfect, but was afterward improved by Kepler, Briggs, and others.

Algebra is almost entirely the production of this period; for the little which had been exhibited by the Greeks since the 4th century, and after them by the Arabs, could scarcely be called a beginning. In the early part of the 15th century, Leonardo da Pisa seems to have been the first writer who made known to the world the discoveries of the Arabs: but it was Lucas Pacioli who, nearly at the end of the century, brought the science, for the first time, into any general esteem;—and even *he* did not advance beyond equations of the second order. Ferrei was the first person who found out a method of solving cubical equations: he confided the treasure to his scholar Fiore: but Tartaglia, getting possession of the secret, communicated it to Cardan; who then,—under the pretence that the

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rule itself only had been imparted to him, and that he had invented the demonstration of it,—published it as his own (1545), in his work intitled, *Ars Magna;* and hence it has unjustly been called, ever since, Cardan's Rule. Ferrari, a scholar of Cardan, invented a solution of biquadratic equations. Bombelli (1579,) united, improved, and considerably extended the discoveries of his predecessors. The subsequent history of this science is pretty generally known.

M. Meusel here gives a long and detailed account of the progress of geometry, perspective, mechanics, and the other branches of mixed mathematics, including gunnery and fortification;—to which we must refer the reader. The facts stated by him are, for the most part, familiar to those who have investigated these sciences; and to those who have not studied them, a more contracted account would appear unsatisfactory and uninteresting.

State of Philosophy.—Unfitted as were the Peripatetic doctrines to combine with the Christian religion,—since they completely excluded the Deity from the government of the world, and contained no proofs of the immortality of the soul,—yet they had so thoroughly infected the scholastic philosophy, that it was long ere the world could resolve to shake them off, and think for itself. They were studied, admired, and propagated in the early part of this period by persons the most celebrated for their learning, as well Protestants as Roman Catholics. The Ionian, the Stoic, the Pythagorean, and Eleatic Systems, had also each of them its votaries. In the 16th and 17th centuries, flourished the sect of Theosophi; who styled themselves *Philosophi per Ignem*, being much given to chemistry, and distinguished their philosophy by the title of Cabbala. At length, on the revival of the doctrines of Rosenkreutz by Andreæ (1586), they united themselves with the Rosicrucians, and assumed their name. In such a confusion of antient and modern systems of philosophy, it is not surprizing that scepticism also should find its place; and accordingly, the sect of *Modern Sceptics*, as they were called, has been dignified by the names of many illustrious members, from Sanchez, Charron, Huet, &c. of the 17th century, down to David Hume.

In the 16th century, some of the learned, tired of perpetual contest, endeavoured to combine two or more several systems, and thence obtained the name of Synkratists: but the system of Synkratism was soon overturned, partly owing to the endless contradictions which it was found to involve, and still more on account of the numerous phænomena of nature, unknown to the antients, but discovered in the progress of science, with which it was shewn to be incompatible. This gave rise to the

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wiser practice of rejecting all that in the antient systems was, by later experience, proved to be false, and of connecting with the new discoveries all parts of them that could be retained: the set of doctrines thus formed constituted what was called the Eclectic Philosophy. Its first great founder was Francis Bacon; and it has been generally predominant ever since his time. For the opinions of Hobbes, Des Cartes, Thomasius, Leibnitz, Buddeus, Wolf, Hollman, Crusius, Bentley, and others of this period, M. MEUSEL may be consulted with advantage: for us, it is sufficient to consider them as various modifications of the systems already mentioned.

Logic was cleared, during this period, from the thorns and briars of the antient *Dialectics*, by Ramus, Acontius, Bacon, Des Cartes, Malebranche, and others:—but little farther progress was made, or could be made, until our immortal Locke had paved the way, by pointing out the true origin of our ideas.

The different branches of *Metaphysics*, *Ontology*, *Psychology*, &c. so engrossed the genius of the middle ages, as to leave little leisure for the study of practical philosophy. For the knowlege of the rights of nature, and the law of nations, M. MEUSEL refers to Winkler, Grotius, Selden, Hobbes, Bacon, Puffendorf, &c. Though the antients, particularly Plato, Aristotle, Dionysius, Longinus, Quintilian, and others, have furnished us with many elegant and useful remarks on the beautiful in nature and art, yet the moderns have the merit of having first esablished any general theory of it on sound philosophical principles. Baumgarten, of Berlin, first undertook the subject in this light, and gave to the new science the title of Æsthetics: he has been followed by Salzer, Blankenburg, Abbt, Mendelssohn, Lessing, Lord Kaimes, *Kant*, and others.

[*To be continued.*] G. But.

ART. XII. *Histoire de la Revolution de France*, &c. *i. e.* A History of the Revolution in France, &c. By Two Friends of Liberty. Vols. XIX, and XX. 8vo. Paris. 1803. Imported by De Boffe.

THE inclination favourable to conservative principles, the disposition to lend an advantageous colouring to the measures of the existing government, the same general fidelity, and the same ease which characterize the former volumes * of this work, distinguish those which now lie before

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* *Vide* M. Rev. N. S. Vol. xxvii. p. 508.

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us. Several of the intermediate volumes have escaped us, but the chasm has been so abundantly filled up by similar labours, that we have not wanted ample opportunities of delivering our judgment on every part of the series of the dreadful events that formed the tremendous revolution which this bulky work commemorates.

The nineteenth volume opens with *Bonaparte*'s letter to the British King, and the subsequent correspondence to which it gave rise between the ministers of the respective countries. It is not a little curious that, in the account which the authors give of the debate in Parliament which followed this transaction, Mr. Fox is the only speaker whom they treat with severity. Some may think that an ample tribute of abuse from this quarter was all that was wanting to consummate the fame of our great senator; and that this testimonial, from the minions of a hostile despot, raises the credit of this enlightened friend of his country scarcely less than the invariable enmity of the adversaries of his sound constitutional principles at home, and far more than the panegyrics of his zealous admirers. When the views of our illustrious statesman led him to support the advances in favour of peace which were made by the Chief Consul, to seize this as an occasion for venting scurrility against him bespeaks a dislike to this eminent character, of no ordinary degree. The writers introduce the Honourable Gentleman as a man of the greatest talents, and of the most enlightened mind, but as one whose ambition it is to aim less at the esteem of the wise, than to secure a tumultuous popularity; whose public efforts are directed less to insure the triumph of truth, than to flatter his party; and who, in order to defend or combat opinions, does not ask himself whether they are just and useful, or erroneous and hurtful, but whence do they originate? Such, it seems, is the light in which our great constitutional orator is regarded by the courtiers of St. Cloud. It were strange indeed if so zealous and formidable a friend and protector of liberty did not incur their aversion, and draw down on himself their reprobation.—All the leading speakers, who took a part in the debate, are noticed: but the honour of being severely censured is conferred exclusively on Mr. Fox.

The authors assert that it was the intention of the English government, at this time, to transport into the insurgent provinces all the French emigrants, with the Comte *d'Artois* at their head, thirty thousand English, and the Russian legions then remaining in the British territories; and that it reckoned on the concurrence of forty thousand royalists. They impute the dispersion of the latter body, either to the insincerity or the tardiness of the British Ministry.

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To *Bonaparte*, these writers ascribe an intention, from his first accession to power, to re-establish the social hierarchy, to collect together the dissolved elements of voluntary obedience, to carry to the highest pitch disciplined and regulated heroism, to unite together all parties by reducing their differences to mere phrases and idle disputes, and to bind the people to the government, by inspiring and setting the example of a regard for religious opinions and dignities. Thus vanished, by degrees, the doctrine of levellers; who rendered the people intoxicated with envy, and who made them a perpetual jury over all the authorities. Customs, gradually revived, effaced one after another the fatal maxims of the preachers of abstraction; who taught the multitude not to regard the dead, but to violate their recesses; and who represented all distinctions of rank as absurd, and the priesthood as a body of hypocrites. The Consul seemed sensible that, if courage and force should oblige the enemy to demand peace, esteem and confidence alone could guarantee its duration; and endeavours were daily made to remove every pretext for enmities, and to introduce mutual esteem among all classes.

The institution of juries in France is here regarded as an imitation of a foreign usage too hastily introduced, and which does not harmonize with the French character, with the manners of the age, and with other laws;—as an establishment which it will be difficult ever to render useful, or to prevent from proving pernicious among a people who have more feeling than reflection, more enthusiasm than judgment, and whose opinions and affections pass, within the twinkling of an eye, from one extreme to another:—who decide before they examine, who begin by being convinced, in order to end by doubting, and whose sudden and decisive resolves are often at variance with their natural probity, which occasions them bitterly to lament irreparable evils when it is too late.

It has been rumoured, and very generally credited, that General *Dessaix*, to whose gallant interference in the memorable battle of Marengo, Europe owes its present aspect and *Bonaparte* his throne, was in principle a royalist. Universal testimony speaks highly in his favour, and the sketch here given of him exhibits him as a model for those who would distinguish themselves in the career of arms. He was one of that class of the nobles whose destiny it was to suffer more oppression under the revolutionary *regime*, than had been inflicted on *aspirants* of the plebeian order under the monarchy. He was born in 1768, was educated at the military school, and became a sub-lieutenant in the Breton regiment of infantry. When emigration grew to be as it were epidemic, he was proof against

against the effect of exhortation, and the influence of example. He was a stranger to the excesses of the factious, and was even ignorant of the names by which they were designated; and wholly absorbed in his profession, his thoughts were occupied solely by military manœuvres, traits of heroism, and fields of battle. He first entered on service in 1792, at the age of twenty-four; and so intelligent and active did he shew himself, that he was successively aid-de-camp to Generals *de Broglio* and *Custine*. The services which were derived from his presence of mind and his counsels, on occasion of the reverses experienced at the lines of Weissenbourg, induced the national Commissaries to raise him to the rank of General of Brigade.

In spite of his merit, however, the Committee of Public Safety twice made an order for him to be deprived of his command, with which the General in chief constantly refused to comply. He was wholly ignorant of this fact till a third order arrived to the same effect, at the moment when he had gained the admiration of his comrades at the blockade of Landau; and the whole army opposed the unjust decree, which induced the commissary to disregard the command of the dread committee. A tender son, he begged with ardour the liberty of his mother; and a good citizen, he loved and respected his country even in the persons of those who overwhelmed it with their acts of injustice.

Dessaix commanded the left wing of the army in the memorable retreat of General *Moreau*, and had his full share in the dangers and laurels of that campaign. He returned to defend Keill for four months against the whole force of the Archduke; and under him the army effected the passage of the Rhine, in circumstances which rendered it as daring an achievement as was ever attempted.

After the treaty of *Campo Formio*, he followed *Bonaparte* into Egypt, and was by him presented with a short sword, superbly wrought, on which were inscribed the words, "*The taking of Malta, the battle of Chebrekeis, the battle of the Pyramids.*" He was charged to reduce Upper Egypt, whither the Mamelukes had retired; here he gained several victories; and he acquired a distinction more honourable than the triumph of arms, for the inhabitants gave him the title of the *Just Sultan*. Returning from Egypt, in consequence of the treaty of El Arisch, he was detained by Lord Keith, but was at length set at liberty. He then repaired to his native country; from which he again flew, with the utmost expedition, to join *Bonaparte*: accomplishing his object just in time to be present at the battle, the fate of which he turned, and in which he fell, esteemed by the French soldiers, honoured by the Austrians, and loved by all who knew him.

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In the affair of the heights of Neubourg, fell another hero who engaged attention, not less by his noble qualities than by the singularity which blended itself with them; we mean *la Tour-d'Auvergne-Corret*, great grandson (it has been said) of Marshal *Turenne*; who was born at Pontivy, and was author of the *Origines Gauloises*, besides many other works. Poor, but high spirited, and having declined a donation of land from the head of his family, he entered the army; in which he marched constantly on foot with a havresack on his back, having taken the place of a conscript, an only son, whom he caused to be sent home from the army of the Rhine as being necessary to the existence of a poor and aged father; and he served as a model of obedience and courage to the soldiers. *Bonaparte* sent him a brevet, appointing him first grenadier of the army; and *Moreau* duly honoured him in his military orders. Among other things, that General directed that a monument should be erected to him on the place on which he was slain, that it should be consecrated to courage and to the virtues, and be placed under the safeguard of the brave of all countries.

In commenting on the glowing representations made by some publicists in France, respecting the advantages gained by the treaty of Amiens, these authors throw out reflections which are replete with candor and good sense. The charge here made against the publicists comes home to the government; since the Consul himself, his ministers, and his journalists, were not less implicated than any of the pamphleteers in the senseless and impolitic conduct which is here so ably exposed. These boasts are represented as proceeding from indiscreet vanity, and from jealous and ambitious feelings, which can lead to no benefit, but which may occasion much mischief.

'Was it wise, (they ask,) to rouse hostile emulation in the English at the moment when conciliation was commencing? All the advantages of a peace consist in its duration. If the conditions are favourable to us, we should endeavour, by every means, to prevent their appearing onerous to the other party. We gain nothing, but we put every thing to risk, if we shew that our opponent has been duped. The first cannon ball brings to a fresh trial all the advantages secured by diplomacy and victory. To vaunt your advantages is to remind your rival of his losses, to mortify his pride, to rouse his spirit, and to make him jealous of those who have taken the advantage of him. But was not all this as unfounded as it was ill judged, while it remained an impossibility that a marine to be created in future could be a match for a most formidable navy already in existence? While the most glorious war is a horrible evil to all the world, would not true patriotism on the one side and the other have led to attempts to persuade the governments and the people, who had just entered into relations of amity, that the advantages of the peace of Amiens were so fairly balanced, as to leave to neither party a hurtful

ful preponderance; and have induced them both to avoid giving umbrage, and honorably to fulfil engagements?

'Instead of enjoying the good which we acquired, we boasted of it, and magnified it; we violated the rules of sound policy, in order to confound bad reasoners or bad spirits who called in question the benefits of the peace. Instead of proving that it was good in itself, we strove to shew that it was good only in regard to us, and that it abounded with advantages by which we could make a bad use of it. These misplaced polemics are leading traits of the revolution. This is to study the interests of the English, and as it were to take up their cause. Statesmen of vigour and talents do not thus refute their detractors, but leave it to the growing prosperity of the state to justify their measures;—they are not eager to proclaim in the journals the regeneration of maritime rights, at the risk of compromising these rights in their very origin.'

We must farther remark that these authors, indulging a liberal strain lately become very rare among their countrymen, are willing that Britain should still remain the classical land of liberty, the metropolis of the commercial world, a model for grand combinations and immense energies growing out of an energetic public spirit: but France is to be the centre of taste, and Paris the capital of the polished world, the seat in which science is extended, and in which useful and agreeable arts, with the charms of society, regulated intercourse, and amiable manners, are eminently cultivated. We trust, however, that no such opprobrium will be chargeable on a country which was the cradle of science, and which has more than any other extended its boundaries, as it would deserve if it suffered itself to be excelled in the services which remain to be rendered to such a cause.

The authors consider the revolution as terminated by the *Senatus-consultum*, decreeing to *Bonaparte* the consulship for life.

The twentieth and concluding volume consists of an abridgement of the preceding nineteen, executed in a superior style. It forms an admirable sketch of the Revolution.

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ART. XIII. *Lettre sur l'Inscription Egyptienne*, &c.; *i. e.* A Letter on the Egyptian Inscription of Rosetta, addressed to M. *Silvestre de Sacy*, Professor of the Arabic Language in the School of the Living Languages of the East. By J. D. AKERBLAD. 8vo. pp. 70. Paris. Imported by De Boffe.

THE principle on which M. AKERBLAD proceeds, in attempting to recover the antient Egyptian alphabet, and to interpret the inscription on the stone of Rosetta, is that the Coptic language includes the remains of that of antient Egypt; and that, by an attentive study of the former, considerable light will be thrown on the latter. In analysing the characters on this stone, now in the British Museum, (and of which an exact copy has been

been taken at the expence of the Society of Antiquaries, London,) he differs materially from his friend: but he expresses a desire of having his own opinion submitted to the severest scrutiny. In addition to the probability of his hypothesis, he has employed much patience and ingenuity in applying it to different parts of the Inscription; and if he has not succeeded in developing the whole of it, his remarks, as far as they reach, will not be undervalued by those who are desirous of understanding this curious vestige of antiquity:—a stone which, as containing the same decree engraven in the *sacred*, in the *common* Egyptian, and in the *Greek* characters, must assist more than any other circumstance to explain the Hieroglyphics.

After having proceeded in his attempt to ascertain the reading of many words in the Egyptian Inscription by the help of the Coptic tongue as his guide, the author endeavours to account for the limited success which has attended his exertions:

'Independently of the Egyptian words, which I have discovered in the various Coptic dialects, a great number will be found which bear no analogy to that language, though of their true reading I have little doubt. This ought not to surprize those who know how limited are the subjects on which the Coptic books now in our possession treat. They consist only of translations of the Bible, of liturgies, homilies, martyrologies, psalms, &c. the low and vulgar style of which must necessarily differ from the elevated language of a decree composed in the name of all the Hierarchy of Egypt, and designed to perpetuate the remembrance of the exploits and beneficence of one of her kings. Moreover, a multitude of Greek terms, adopted into the Coptic language, especially since the introduction of Christianity, have insensibly supplanted the Egyptian words, and caused them to be forgotten. The Copts, for instance, employ the Greek terms for *law, image*, &c. while the equivalent words in Coptic have disappeared from their language. These terms, and others equally unknown in the modern idiom, are to be seen in the Inscription; which, in its turn, admits expressions derived from the language of the court of the Ptolemies, which the Copts do not appear to have preserved in their's, but of which they express the sense by words belonging to their own vernacular tongue. If to these considerations are also subjoined the circumstances, that an interval of several ages elapsed between the engraving of the inscription and the most antient compositions in the Coptic language, and that during this period the language would necessarily vary, we shall not be much astonished at the difference observable between the idiom of the Inscription and that of the Copts.'

In the prosecution of his researches in this department of literature, the author informs us, he has laid the ground-work of a Thebaic Dictionary.

A letter in reply from M. *de Sacy* is added, in which he highly compliments M. AKERBLAD on the ingenuity of his analysis; though he takes the liberty of expressing a doubt respecting the accuracy of some particular parts.